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### MEMOIR OF THE REV. ALEXANDER STEWART, D. D.

ONE OF THE MINISTERS OF CANONGATE, EDINBURGH.

If it be, as it unquestionably is, one of the distinguishing qualities of the faith which is in Christ Jesus, that it gives elevation to that which is mean, wisdom to foolishness, and strength to that which is infirm, in human understanding and character; and if, in this view, it be delightful and animating to observe its glorious operations; it is, at the same time, not less exciting to mark the alliance of religious principle with minds of a vigorous stamp; to trace its hallowing and ennobling influence on the thoughts, words, and actions of superior men. In this latter class we have been accustomed to rank Dr. Stewart, and, while we do not so far over-rate his mental range, as to place him on a level with the rare and original intellects who have thrown illumination over the paths of science, and opened new regions for the excursions of genii, we can have no hesitation in characterizing him as an acute and strong-minded man, of excellent temper, steady in his purposes, and gifted with that noble and energetic simplicity of mind and spirit, which is among the most valuable and effective qualifications of the Christian Minister.

Alexander Stewart was born on the 29th Jan. 1764, at the Manse of Blair, in Athole; of which place his great grandfather, as well as his father, had been minister. Of the former we have no farther information than that he resigned

his cure rather than conform to the episcopalian regimen, which in his days was forced for a time on the reluctant people of Scotland. The latter appears to have been an eloquent and evangelical preacher. The scenery amid which young Stewart was brought up, is eminently beautiful and romantic; and among other striking objects of interesting association, the celebrated pass of Killicranky, where the veterans of Mackay fled before the Highlanders of Dundee, is in the immediate vicinity. His education was directed by his brother-in-law, the Rev. A. Small, and at the age of thirteen he matriculated at St. Andrew's, where he obtained the highest university honours; classical literature he duly cultivated, but his favourite occupation was among the abstract sciences; there was a strength and activity in his mental constitution, which enabled him to sustain great and continued labour without the sense of exhaustion; and he is said to have availed himself of this enviable faculty, to pursue his "enquiries long and far." At the age of eighteen he commented his theological studies, and resided during four years in the house of a respectable family in the vicinity of St. Andrew's, as domestic tutor to the younger branches. This period, though distinguished by successful exertion in his academical career, and by the display of an amiable and honourable character in private and professional

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life, was unmarked by the manifestations of a renewed heart; his failure here could not have been the result of ignorance, for his father, as we have already stated, was a man of decided piety. It is, however, deeply to be lamented, that the divinity schools of Scotland, though excellently managed as far as mere general initiation is concerned, make no provision for that higher training, without which the greatest theoretical attainments are barren and ineffectual. Of a truth these things ought not so to be; it is an offence against the consistency of the ministerial profession, and against the very principle on which its value must solely rest, to confine instruction to the mere adjuncts, while the essence is neglected; to prelect on *theological et ceteras*, while the *root of the matter* is never once considered as an object of enforcement, or of allusion. This is to cultivate the husk and neglect the nutritious and germinating core, to gild and ornament the frame, while the picture is left covered with dust and mildew; this is, in brief, to narrate the history, to establish the validity, and to investigate the technical construction of the Great Charter of our salvation, while the mighty blessings which the instrument conveys in full security, are left unheeded. Let us not be misinterpreted, we are not attempting to depreciate the auxiliary branches of theological enquiry; we may appeal to the general conduct of our publication in proof of the high value which we attach to these investigations; but we condemn the error which raises them from a strict subordination, to the level of principal considerations; and instead of marshalling them among the aids of religion, places them in a commanding station. We have as little taste as most men for unfurnished preachers, but if the alternative were forced upon us, we had

rather listen to the lowest mechanic, fresh from his apron and his stall, with his heart enriched by the lessons of the Spirit of grace, than to the most compact divine, flushed with all the honours of an academical career, if untaught of God.

In 1785, the parish of Moulin, near the scene of his father's labours, became vacant, and his friends obtained for him the appointment from the Duke of Athole, with apparently, the full consent of the people. We shall subjoin the greater part of an interesting letter written by him during his first visit, as a specimen of the activity of his mind, and as a contrast with the illustrations which will be produced of his subsequent feelings.

"I have had a most agreeable excursion to the Highlands. The object of my journey, the friendly reception I met with wherever I came, good spirits, choice weather, and agreeable company, all conspired to heighten the enjoyment. I thought I had never seen Athole to such advantage before. Every wood, every hill and stream, looked jocund. I felt my heart warmed when I approached the village of Moulin, with an affection somewhat similar, I suppose, to what one feels for his new-born offspring. I preached on the 28th ult. in English and Gaelic. The church was very full. I am told I gave satisfaction. My call, as far as can be judged, was unanimous. The people shewed great earnestness in my favour. This, you can believe, was highly pleasing to me, and I indulged the pleasure without scruple, because I thought myself in no hazard of gratifying my vanity by that indulgence; for I have been little in that country since I was a child, and therefore am little known or liked on my own account. The people's attachment to me proceeds from a cause vastly more grateful than the highest compliments they could pay to my own merits, that is, the respect they retain for my father's memory. I was happy in thinking that I could attribute their attachment wholly to that cause.

"The living of Moulin is, upon the whole, good; the society good; the manse not so good as I could wish, but I have seen many worse. I was not, when I saw it, nor am I yet, in a humour to find fault. The situation, the prospect, is in summer the most delectable. A piece of the most delightful birch wood, in the neighbourhood, afforded me one of the most delightful

strolls I ever enjoyed. It seems made to invite the early contemplator to pursue

"The wildly devious morning walk."

The country in general abounds in birch, a harmless kind of wood that excites neither the dread nor the detestation of the beholder, as in a neighbouring country; but, on the contrary, possesses every beauty, except perhaps the beauty of utility; but even that is not wanting, for it is much used on the roofs of cottages.

"One day I rode out of my way on purpose to see the pass of Killicranky, a deep, narrow gully, of about a mile long. The Garry runs below, black and deep, but not rapid, unless when swollen with rain. The banks are very steep, heathy, and covered with wood, and rise to a very considerable height. The public road is cut out of the face of the bank, but broad and well-finished. Here I had often seen the torrent boil along the rocks, and heard

"The angry spirit of the waters shriek."

"At this time it was calm and silent, but its very silence was grim. I recollected the many tales I had heard of goblins and demons being seen or heard to yell in this den. I began to think the vulgar faith in such apparitions not so unnatural as I used to account it. Such is the influence of local scenery over the imagination, and the power of the imagination over the understanding.

"I spent a night at the Manse of Blair, in which I first drew breath. The glen is pretty large, and has some oak and birch on it. I walked out alone in the morning, to make my orisons in the wood where I had often strayed. I found in every tree, and in every spring, an old acquaintance.

"Dear lovely bowers of innocence and ease,

"Seats of my youth, where every spot could please,"

and I, as I traversed the ground. I stood on a hillock and looked around me.—The view was worth a thousand homilies! The days of other years rushed on my mind; 'the memory of joys that are past, pleasant and mournful to the soul.' The sensations and emotions which this visit awakened in my breast, were such as no beauties of nature or art could have raised. They were such as Dr. Beattie ascribes to the power of national music, in his essay on that subject. The passage is so singularly beautiful, that I cannot forbear transcribing the whole.

"That man must have a hard heart, or a dull imagination, in whom, though endowed with musical sensibility, no

sweet emotions would arise on hearing, in his riper years, or in a foreign land, those strains which were the delight of his childhood. What though they be inferior to the Italian? What though they be even irregular and rude? It is not their merit which, in the case supposed, would interest a native, but the charming ideas they would recall to his mind; ideas of innocence, simplicity, and leisure, of romantic enterprise, and enthusiastic attachment; and of scenes which, on recollection, we are inclined to think that a brighter sun illuminated, a fresher verdure crowned, and purer skies, and happier climes, conspired to beautify, than are to be seen in the dreary paths of care and disappointment."

"I hope I have profited both in mind and body by this jaunt. During twelve days absence, I rode, or walked, or both, every day, except two, from seven to twenty-four miles. The change of scene, and company, kept my mind in a state of cheerfulness, and the exercise kept the animal spirits in play. I frequently read on the road, walking with my bridle in my hand."—pp. 20—24.

Mr. Stewart's flock were deeply ignorant of evangelical truth, and their new pastor was perfectly unqualified for the arduous task of making them wiser. In a narrative which he published at an after period of his life, when he had sat at the feet of Jesus as a lowly learner in his school, he describes his parishioners as being at this time miserably deficient in the life and power of godliness. They were versed in the general facts of the Bible history and in the great outlines of Christian doctrine; they were decent in their demeanour, and, 'if we except lying and swearing, moral in their habits. But under a sober and industrious exterior, there was the heart at enmity with God, and their new guide and instructor was a blind leader of the blind; his affections like theirs were of the earth, earthly. His description of his own state is at once so honestly and impressively drawn, and so applicable to the condition of too many who in a like spirit of levity rush in where angels fear to tread, that it shall find a place here.

"I was settled," says he, "minister of this parish in 1786, at the age of twenty-two. Although I was not a 'despiser' of what was sacred, yet I felt nothing of the power of religion on my soul. I had no relish for its exercises, nor any enjoyment in the duties of my office, public or private. A regard to character, and the desire of being acceptable to my people, if not the only motives, were certainly the principal motives that prompted me to any measure of diligence or exertion. I was quite well pleased when a diet of catechising was ill attended, because my work was the sooner over; and I was always satisfied with the reflection, that if people were not able, or did not choose to attend on these occasions, that was no fault of mine. I well remember, that I often hurried over that exercise with a good deal of impatience, that I might get home to join a dancing party, or read a sentimental novel. My public addresses and prayers were, for the most part, cold and formal. They were little regarded by the hearers at the time, and as little recollected afterwards. I preached against particular vices, and inculcated particular virtues. But I had no notion of the necessity of a radical change of principle; for I had not learned to know the import of those assertions of Scripture, that 'the carnal mind is enmity against God; that if a man be in Christ, he is a new creature: and that, 'except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' I spoke of making the fruit good; but I was not aware that the tree was corrupt, and must first be itself made good, before it could bear good fruit. The people, however, were satisfied with what they heard, and neither they nor I looked farther. Almost the only remark made by any on the discourse, after leaving church, was, 'What a good sermon we got to-day!' to which another would coldly assent, adding, 'Many good advices do we get, if we did but follow them.' Such a heartless compliment was all the improvement made of the discourse, and I believe all the fruit of my preaching. The hearers readily gave me credit for a desire to do my duty; and they as readily took credit to themselves for a willingness to be taught their duty. But whether any improvement was actually going forward, whether there was any increase of the fruits of righteousness, was a point which gave neither minister nor people much concern.

"If there were any persons in the parish at the time, who lived a life of faith, under the influence of pure evangelical principles, I did not know them, nor was I qualified to discern and understand what spirit they were of. I have

since had reason to believe that there were a very few spiritually-minded persons; but their life was hid, and they had left this world, all but one or two, before they could acknowledge me as a brother. I was in a great measure ignorant of the peculiar doctrines of Christianity, the corruption of the human will, the fulness and freeness of the redemption which is in Christ, justification by faith, and the necessity of the Holy Spirit's agency on the human soul; and what I knew not myself I could not declare to others. I never thought of praying for divine direction in my search after divine truth. I believe I had read the Confession of Faith of our church before I declared my belief of its contents; but I had taken little pains to compare it with the Scriptures. I certainly did not distinctly understand, nor was I at all persuaded of the truth of many propositions contained in it. Yet I do not remember that I had any scruples about subscribing it as the confession of my faith, or about declaring my assent to it solemnly, in the presence of that congregation whereof I was about to take the pastoral charge."—pp. 30—33.

An important document illustrative of his state of mind at this and at a subsequent term of his ministerial course still exists in a small volume of MS. sermons preached by him during his early labours. It is dated 1788, and contains a series of very excellent, yet perfectly cold and ineffectual, exhortations to rectitude of life; but of explicit recognition of the work of grace, not an intimation is to be found. When consigning to the flames those kindred records of his ignorance in which he had formerly been well pleased, he retained this as a memento with the following inscription:—

Juveniles ineptiæ,  
temporibus ignorantie cæcitatique editæ,  
odore Evangelii nullo imbutæ,  
multis scateant erroribus,  
miscrandæ, abjiciendæ;  
tantum clementiæ Dei misericordiæ,  
Filli sui unigeniti gratiæ,  
ignoscendæ.

1817.

Thus translated by his son.

Youthful Trifles,  
produced in the season of ignorance and  
darkness,



possessing nothing of the savour of  
the Gospel,  
abounding in errors,  
fit only to be pitied, fit only to be destroyed;  
to be pardoned solely by the clemency of  
a merciful God,  
through the grace of his only-begotten  
Son.

Though Mr. Stewart's earlier years were thus passed in spiritual darkness, he was honorably employed in the acquisition of useful learning. His metaphysical ardour was unabated, and he pursued the study of Gaelic and Hebrew with patient industry and signal success. But the season was approaching in which old things were to pass away, and all things to be made new. The minister of St. Madoes, Mr. Black, was an eminently pious man; and during a casual visit from Mr. Stewart, he took occasion, as they sat together in a garden-arbour, to describe the triumphant departure of a deceased sister. This was to Mr. S. the new language of a new world, but it sunk deep into his mind, and though its full meaning was only attained after years of gradual revelation, yet from this ever-memorable hour he was advancing firmly, though slowly, in the knowledge of salvation. Long after this event he wrote of it as follows:—"The dear name" (of Mr. Black) "is always associated with my first perceptions of divine truth and redeeming love. My thoughts took a long flight backwards, and the parlour and the garden at St. Madoes, appeared to me like 'an upper chamber in Jerusalem, and like the garden of Gethsemane.'" The correspondence which took place between these two excellent men, has afforded us great delight; there is a beautiful frankness in the letters of Mr. Stewart, and an amiable wisdom in those of Mr. Black which communicate to both an exquisite charm, and fill us with regret that we must abstain from

extensive quotation. Scott's Force of Truth, Newton's admirable Letters, and Haweis's Sermons, seem to have been the first books put into the hands of Mr. S. and their views of the Gospel were received by him with a cordial welcome; the first in particular seems to have struck him forcibly. In answer to a communication in which his friend had touched on the doctrine of imputed righteousness, Mr. Black returned the following explanation, in which we know not whether most to admire the clearness and simplicity with which an important scripture-truth is stated, or the sound judgment and discretion with which it is adapted to the comprehension of a learner, without abating from its dignity and force.

"The doctrine of imputed righteousness which you mention having insisted on so much of late, appears to me the grand and important article which marks the difference between the preachers of free grace, and those of the legal or Arminian cast. If this doctrine be well understood, and firmly believed, it will pave the way for the reception of all the other doctrines of grace. And upon no other scheme, I think, can the glory of the Redeemer, and the hope of poor sinners, be firmly established. I would not violently contend for any term or mode of expression, that is not evidently scriptural; but, till a better can be found, why should we give up the term *imputed* righteousness, since the idea expressed by it is abundantly plain and simple, and we think clearly founded in Scripture. When a sinner is truly convinced of sin, and perceives the dreadful danger to which he is exposed by his wilful and numberless transgressions of the law of God, the most important question to him in the world is, How shall I escape the wrath of God? How shall I obtain the favour of my Maker? The Gospel, in this case, points to the atonement of Christ, and discovers to the anxious sinner's mind, in his all perfect sacrifice, a full security against the day of wrath. But the Gospel does more. It speaks of eternal life as the hope of believers. Upon what foundation does this hope rest? Upon my own imperfect doings, or my Saviour's finished obedience? It makes little difference to say, that the works of believers are wrought by the Spirit of Christ, and in this view may in some de-

gree be meritorious. Still they are imperfect works, and the hope that is built on them must be a fluctuating hope. To entitle me to entertain the well-grounded hope of eternal life, I must be able to plead, at the tribunal of God, a righteousness broad as the commandments of God, and free from the least mixture of sin. And such a righteousness the Gospel reveals for the salvation of every guilty sinner, who sees and feels his need of it, and is willing to be saved in this humbling, self-abasing manner. This I take to be the plain meaning of imputed righteousness; and here is the spring of all true holiness. The belief of this precious, peace-inspiring truth, gives a vigour and energy to the mind unknown before. The love of Christ constrains to obedience. But I cannot now enter on the practical influence of this blessed doctrine. I hope you know something of it in experience. A good life is the best refutation of the objections of adversaries."—pp. 52—54.

We have read with peculiar interest that part of the correspondence which relates to the deadness and languor of mind of which Mr. Stewart, in common with so many other children of God, found reason to complain. 'A listlessness and indolence,' he says, 'hang about me, and withstand every attempt at exertion of any kind. I find my books a great snare to me.' . . . . . 'Though I am convinced that my case is a dangerous one, I cannot say that it gives me much real alarm; but I believe the cause of that is the very languor and insensibility which constitute my disease.' This was not the language of querulousness or mental debility; Mr. S. was in the prime of life, and in vigorous health, both bodily and mental; he was amply and actively occupied, and exempt from all those infirmities of temper or spirits which might be alleged to have originated these self-accusations. No, they were the ingenuous expressions of a mind conscious of its own imperfections, comparing its advantages with its advances, contrasting its own ignorance and deadness with the light and life of God's word and grace. Here is no triumph to the gainsayer,

but here is an impressive lesson to the high-minded, in the deep lowliness and self-suspicion of this child of God. Mr. Black's answer is, as usual, most judicious. For the state of mind described by his friend 'doubtless,' he observes, 'faith and prayer are the proper remedies. One thing allow me to hint, which I have found useful to myself; I mean, to set apart some time extraordinary for devotion, more or less, as your circumstances will allow. You may possibly feel considerable reluctance to this proposal. The indisposition to prayer you complain of, may appear an invincible objection. But do try,—persevere in humble importunity, and with a believing dependence on the intercession of our great High Priest and it shall not be in vain.'

There is in the document before us, a very important point incidentally but insufficiently mooted. Is a minister justified in preaching beyond his own experience; and the answer seems to be given in the negative. It is, however, a point of so much difficulty and importance as to demand a more lengthened consideration than we could possibly spare room for in this article, and we shall adjourn it, with the observation that our present feeling would incline us rather to qualify the negative than to maintain the affirmative.

But the time was now approaching in which the seeker was to enjoy the object of his anxious search; the dawn had long been struggling with the darkness, and was now to rise into perfect day. Among the 'principal means' which contributed to this happy consummation, he expressly mentions 'the biographical sketches in the Evangelical Magazine;' and we are happy to add our own attestation to the animating effect of many a simple but impressive narrative of the Christian's conflict and triumph inserted in that publica-

tion. But the grand epoch from which he dated his blessed disenfranchisement was a most providential visit paid him by the Rev. Charles Simeon, of Cambridge; 'He was a man,' writes Mr. Stewart, 'sent from God to me, was my guest for two days in June 1796, preached in my church, and left a savour of the things of God, which has remained with us ever since.' In connexion with this memorable event we shall insert entire a letter written by Mr. Simeon in answer to one received by him from Mr. Stewart, and some extracts from the correspondence of the latter with a friend at Edinburgh, and though our citations may be somewhat longer than usual, we are persuaded that our readers will regret their brevity.

'My very, very dear Friend,—Among the many rich mercies which God vouchsafed to me, in my late excursion, I cannot but consider the sweet interview which I enjoyed with you as one of the greatest. There is an unaccountable union of heart with, or, if I may so express myself, an out-going of the soul towards some persons, which we feel instantaneously, and we know not why. There is something that irresistibly impresses the mind with affection, and disposes one to communicate one's ideas with freedom and familiarity; such I felt almost the first instant I saw my dear friend at Moulin. I hope it is an earnest of that everlasting union which our souls shall enjoy in the regions of light and love. Often have I reflected on the peculiar circumstances which, contrary to my own intention, brought me to stop under your hospitable roof. It had been Mr. H.'s purpose and my own to have been with you on Friday to tea, and either have stopped with you that night, or gone to Blair, as might appear expedient. Our horses were actually saddled and brought to the door, and we were going to mount. But I felt a very unusual languor and fatigue, by means of the long walk we had taken at Dunkeld; and on my proposing to abide there that night, Mr. H. readily acquiesced. Even then we had no idea of spending the Sabbath at Moulin. Our great object was to get to Glasgow by a certain day; and though this was far from being our reason for accepting your invitation to return from Blair, yet the circumstance of our being somewhat advanced in our journey weighed a little in

the scale, perhaps as much as one part in twenty. The circumstance of your having the sacrament, of our being able to enjoy the company of your other visitors, of there being no service at Blair, and of our having a longer intercourse with yourself, were our principal inducements to return to you. But had not so many circumstances concurred, it is more than probable we should have abode at Blair. It has often brought to my mind that expression of the Evangelist, 'he must needs go through Samaria.' Why so? It lay in his way, you will say, from Judea to Galilee; true, but how often had he taken a circuit, going through the towns and villages round about. But the Samaritan woman was there, and for her God designed an especial blessing. What thanks can we ever render to God for those turns in his providence, which at the time appear insignificant, but afterwards are found to have been big with the most important consequences! It is our privilege to expect those invisible interpositions, if we commit our way to him; and every instance that comes to our notice should encourage us to acknowledge him in all our ways. I am exceedingly comforted, my dear brother, with the account which you give of your soul. O how desirable is it for all, but especially for ministers, to have their souls deeply and devoutly impressed! What is religion without this? What are duties without this? Alas! a dry, insipid, unsatisfying, unproductive form. I pray God that what you now experience may only be as the drop before the shower. Surely this is happiness, to taste the love of God, to find delight in his service, and to see that we are in a measure instrumental to the imparting of this happiness to others,—this, I say, is a felicity which nothing but Heaven can exceed. Often have I implored this blessing upon yourself and upon your sister, (with whose unaffected piety my soul was much refreshed), and upon your whole family; and I hope, that to my dying hour, my prayers and thanksgivings upon your account shall yet ascend up before God. I hope, too, that you will bear my unworthy name upon your heart, whenever you get within the veil.

'The account you give me of the dear poor woman rejoices my heart. How often does God magnify the exceeding riches of his grace towards objects whom the world looks upon with contempt; and angels esteem it an honour to minister to those who have hardly the necessities of life! I admire this! I adore God for it; it is to me a delightful proof of his goodness, and of his all-sufficiency to make us happy. Pray give my fervent love to her. If I could, I should very cheerfully send her something more sub-

stantial. I bless God for Mrs. S.'s recovery, and, with Christian respects to her and your sister, remain yours, &c."—pp. 96—99.

"What thanks," writes Mr. Stewart to his Edinburgh correspondent, "do I not owe you for having directed my two late visitors to call at my cottage, as I have thus had the honour and blessing of 'entertaining angels unexpectedly; messengers of grace I must reckon them, as their visit has been thus far blessed to me, more than any outward dispensation of Providence that I have met with. They were so kind as put up with such accommodation as we could afford them, though our house was a good deal out of order, on account of Mrs. Stewart's illness, and spent two nights with us. Mr. Simeon gave us his friendly assistance, on occasion of dispensing the Lord's supper, and frankly preached two discourses on the Sabbath, besides serving a table in English. This was the whole of the English service for that day. His sermons, and the conversation and prayers, I have no doubt, of both gentlemen, have indeed been eminently blessed to me. Since I first entered on my sacred office, I have not felt such a lively season as the last week has been. I had some private conversation, too, with my kind friend Mr. H. which proved not a little edifying to me."—pp. 99, 100. . . . "That I shall ever see Mr. Simeon again in the flesh is hardly probable. I hope, however, he will not entirely forget me. It will be an encouragement to him to offer up a petition sometimes, in behalf of me and my people, to be assured that his prayers have already been in part answered. In some duties to which I have been called these few days,—in conversing with two or three persons in my neighbourhood about their spiritual state,—in exhorting the surviving friends of those who have died of fevers,—and in private prayer, I have found a degree of freedom, ease, and alacrity, to which I was before a stranger. I mention these things that you may inform Mr. Simeon of them, for his satisfaction, and that you may both join me in blessing the Lord, the giver of every good and perfect gift, for having visited me in mercy, and pray that I may receive yet more abundant supplies of his grace."—p. 101.

'It was reserved,' he elsewhere writes, 'for Mr. Simeon to be the man who should be appointed to prophecy to the wind, and say, "Come from the four winds, O breath, and breathe upon this dead body, that it may live."'

Another benefit derived from this visit was, that it inspirited Mr. Stewart to make a successful attempt in preaching from notes only. At all these happy circumstances, his friend Mr. Black rejoiced greatly, and from this time the work at Moulin went forward with greater energy. Nor did Mr. S. feel himself justified in limiting his exertions within his own parish; letters of admirable cogency were written by him to persons with whom he had previously been in habits of friendly intercourse. In one instance he appealed to the better feelings of a lady, whose answers shew a mind of considerable power and quickness, but a lamentable ignorance both of her own heart, and of the true import of the Gospel. His own published narrative gives a striking and discriminating view of his proceedings and success among his own flock.

He was now called upon to make trial of his new principles, under a most afflictive dispensation. In 1793 he had married a pious and amiable female, Miss Louisa Macpherson; in 1799, he had to lament her loss, and the language in which he informs his friend Mr. Black of that event, is expressive of the heartfelt consolation which he derived from the assurance in which she departed of 'the Saviour's kindness and love to her soul.'

The thorough-going firmness of his character made him as active out of the pulpit, as his zeal and conscientiousness rendered him effective in it. Among other instances of his decision and energy in matters apparently trifling, as well as in those of greater importance, we shall mention his interference on an occasion when 'some of the young volunteers had planned a ball,' and engaged a number of females to attend. Mr. Stewart had felt it his duty, 'uniformly to discourage those foolish

revels which increase youthful levity, and apply artificial heat to ripen the fruits of folly.' He now lost no time in counteracting this scheme of dangerous festivity, and after having interfered with the innkeeper, called on all the young females in the village, and obtained from them in the presence of their parents, a promise not to go. He then saw some of the original promoters of the plan, and from them he received an assurance that it should be given up. Nor did he shrink from those expostulations with the more wealthy portion of his parishioners, which his connection with them entitled him to make; when applied to as administrator of the ordinance of baptism, he fearlessly, but temperately directed his examinations to the parents, concerning their fitness to become sponsors; and, however, we may differ from him, as to the expediency of the office, we cannot but respect the noble conscientiousness with which he insisted on its due discharge. He endeavoured, too, but without effect, to get rid of the offensive and irreligious practice, still kept up in many parts of Scotland, of giving public notice by the beadle, in his capacity of crier, immediately on the dismissal of the Sabbath congregations, of the different sales and other mercantile transactions which were to take place during the week. The heritors, or landed proprietors, to whom he appealed on this subject, *unanimously* decided against him. In 1803, he accepted the appointment of Chaplain to the Athol regiment of volunteers, and published an Address on the conduct and feelings suited to the emergencies of that season of alarm. When a schism took place in the kirk, and a system of itinerancy was commenced, Mr. Stewart incurred some censure from his more rigid brethren of the Establishment, by the countenance which he gave to those ir-

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regular exertions, though, in all respects, himself a very sincere and dutiful son of the church. A letter written by him on this occasion, contains an able vindication of his conduct. About 1803, he married the eldest daughter of Mr. Charles Calder, minister of Urquhart, and to this lady he was indebted for much of the happiness of the subsequent portion of his life. In 1805, after due reflection, he removed to the town of Dingwall, in consequence of an unanimous vote of the council, and the urgent desire of many of the serious inhabitants. His anxiety for the welfare of his flock at Moulin, induced him to address the patron of the living, the Duke of Athol, in their behalf; but to this respectful application, his Grace had the rudeness to make no reply; an unpalatable successor was appointed, and the usual consequences took place. The people had been accustomed to the gospel, and 'sectaries' offering to them the privileges which their own church did not afford them, they availed themselves of the offer, to the great grief of some who ought to have cherished better feelings. Mr. Stewart himself used moderate language, when speaking on the subject; he lamented the irruption of immorality, while he simply represented those who sectarianised, as having "joined a sect of Independents, whose founders are pious, zealous men, but over-attached to congregational government, and to an ideal purity of communion." February 25, 1806, he suffered a severe bereavement, in the unexpected death of his 'dear brother Black.' At Dingwall, Mr. Stewart had, in fact, two distinct congregations; in the morning he preached in Gaelic to an assembly chiefly consisting of the lower orders, and here his labours were much blessed; in the afternoon, his hearers were of a higher class, but his success was

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far less conspicuous; these he addressed in English. As a catechist and pastor he was indefatigable, and when called on to act in direct opposition to practices which he disapproved, he exhibited his characteristic firmness and dignity. A company of players having obtained official permission to perform in Dingwall, Mr. Stewart no sooner heard of the arrangement, than he took measures to set it aside; sending a pecuniary present to the manager, in evidence that his motives were those of conscientious feeling, not of personal hostility. In 1801, he published the first edition of his Gaelic grammar, a work which placed him in the first rank of the few critically acquainted with that language. When the Highland Society afterwards determined on the publication of the originals of Ossian's poems, he was unanimously requested to undertake their revisal; he declined, however, a proposal made to him by the same association, to compile a dictionary of the Gaelic language. He had previously published a few useful tracts, in that idiom. In connexion with this brief reference to his philological pursuits, we may mention the following characteristic anecdote. In the reports of the Baptist Mission, a letter from Dr. Carey to Mr. Fuller, had been inserted, in which the Doctor requested Mr. F. to procure for him a copy of Vander Hooght's Hebrew Bible, as the weak state of his eye-sight rendered a good print indispensable. As all communication with the Continent was at that time cut off, this was an extremely difficult commission, and when Mr. Stewart read the statement, he immediately sat down and wrote, requesting to know how it could be forwarded; an answer was received, and the result was its safe arrival in India, and an interesting correspondence between

these three excellent men, which ceased only with the death of Dr. Stewart. His feelings on this occasion shall be described in his own words:—

'I with great pleasure followed the direction, wrote a letter of some length to Carey, and sent off my parcel to London. I dare say you remember my favourite Hebrew Bible in two volumes. I parted with it with something of the same feelings that a pious parent might do with a favourite son, going on a mission to the heathen; with a little regret, but with much good will.'

None but a Book-worm, a thorough-paced avaricious Book-worm, can enter into this magnanimous sacrifice. Highly as we respect and love Dr. Carey, we are afraid that if he took a fancy to our Grafton Griesbach, we could never bear to part with our 'favourite son.'

Dr. Stewart's general health had been good for a long term of years, but in 1807 he was afflicted with an illness which impaired his constitution, and in 1811, symptoms of a calculus complaint visited him with great severity, and consigned the last ten years of his life to alternate periods of suffering and languor. His trials were much increased by the frequent indisposition of his beloved wife; we can scarcely say that they were aggravated by the happy and even triumphant departure of his excellent father-in-law, who died Oct. 1, 1812. It would be unjust not to record here the dignified conduct of Mr. Forbes, of Culloden, the patron of Mr. Calder's living. It was taken for granted that he would dispose of it in favour of some friendly or interested connexion, but all such applications he steadily rejected, 'declaring that he would not gratify an individual at the expense of distressing hundreds,' and ultimately gave his sanction to the man of the people's choice. The

death of the venerable Mr. Calder is thus beautifully described by Mr. Stewart.

"He was removed to glory," says he, in another letter, "after seven days illness. This last stage of his journey was indeed, a very painful one to the flesh, but he was blessed with perfect composure of mind. While he shewed the deepest self-abasement, yet the love, the grace, the fulness and glory of his adorable Redeemer, were his constant theme. Though torn with acute inward pain, he never uttered a complaining word; not a feature of his face indicated a struggle to suppress complaint. The most serene, resplendent luminary of our horizon, is set. His affectionate, bereaved parish, are left for a time as sheep without a shepherd. His pious, venerable widow, bowed down with infirmities and broken health, is left a solitary pilgrim in the wilderness. His tender attached daughters, who doted on their father with almost more than filial piety, have felt a pang in being separated from him, which time alone can heal."—294, 295.

Much interesting matter lies before us in the diary and letters of Mr. Stewart, but we have already pressed upon our limits, and must now hasten to a close. In 1819 he received from Marischal College, Aberdeen, the degree of D. D.; and in October of the same year visited Edinburgh for a winter residence with a view to try how far change of air, and the ablest medical advice might be useful in mitigating his disease. But although his original intention had only been to leave Dingwall for a season, he never returned to his labours in that town, for his Master had assigned him a different sphere. In the midst of the anxiety felt by his friends that he should fix his permanent abode in the capital, an opening was made by the sudden death of the first minister of Canongate parish, and, the royal patronage having been secured, Dr. Stewart was nominated his successor. During the short period of his enjoyment of this office, he was honourably employed in the discharge of its duties, and in the revision of the Gaelic Scriptures; but in May 1821, his remaining powers gave

way, and on the 27th of that month, after much intense suffering, which he bore with Christian fortitude, he sunk into a state of insensibility from which, in this world, he never recovered. Thus passed, in his 57th year, after a life of exemplary piety and usefulness, from a state of pain and trial, to the perfect joy of his Lord, Alexander Stewart, a faithful minister of the everlasting Gospel, a title which will endure when all human distinctions shall have perished with the chartularies on which they were inscribed. His last illness was distinguished by uncomplaining patience, and overcoming faith. 'I have evidences,' said he, 'which I cannot deny, that the Lord has been gracious to me.—But I now live by faith, I have no sensible enjoyments.' 'David,' he would frequently repeat, 'had to sing of mercy and judgment together, but it is all mercy with me.'

After what we have already said, it will not be necessary for us to add any thing by way of attestation to character. This excellent man hath *rested from his labours, and his works follow him*. It only remains that we refer to the source whence we have derived the facts and documents from which we have drawn up this sketch. They will be found in an extremely interesting volume, entitled *Memoirs of the late Rev. Alexander Stewart, D. D.* of which the second edition is just published; the first having been rapidly exhausted. We are unacquainted with the writer's name, but he has done his task well; his selections from Dr. Stewart's papers have been judiciously made, and he has altogether furnished the religious world with a valuable and edifying work. Six sermons are added, of which we have only left ourselves room to say that they form an appropriate close to the preceding narrative.

## SHORT DISCOURSES FOR FAMILIES, &amp;c.

## No. XXXV.

## SKETCH OF A SERMON DELIVERED BY THE REV. ———, IN A VILLAGE NEAR BRISTOL.

ACTS XXVI. 28.—“Then Agrippa said to Paul, Almost thou persuadest me to be a Christian.”

How many things do we read or hear, which suggest the thought that they ought never to have been said upon this earth, never to have been put into language? Has it not often struck you, that there ought never to have been a state of mind which would admit of such and such expressions being employed? We do not mean that men should use expressions which do not agree with the state of their minds, but that the thoughts expressed should never have existed.

It is very common to hear expressions indicating a lightness of mind on the subjects of serious thought. Men will say, that the state of their mind is bad with regard to religion, and shew, at the same time, that their regret on this account is very small. A man will say, “I never thought about religion; I do not pretend to think about it!” and feel a kind of complacency in saying so. But that men should not feel regret is most melancholy. A man will say, that he is conscious he is not prepared to die, if there be such a place as is designated by the term Heaven; and you will be astonished to look in his face, and to observe how lightly he says so, without feeling the force and terror of such a declaration. Now, the expression we have read, is one that should never have been said to an inspired apostle, who was empowered to work miracles, and to convey thoughts from God to men. When expressions indicating such a wretched state of mind are used, it is desirable that some one should admonish men, constrain them to

think of their state more deeply, make them turn their thoughts back again, and lead them into quite a different state of thought. In this instance there was such a person, the Apostle Paul. There was a much less reflective hearer present, the Roman Governor, Festus, who exclaimed, “Much learning hath made thee mad.” Remark, how easy it is for proud men of the world to say this to men speaking the truths of religion, and denouncing the judgments of God: they think it a very easy thing to meet the displays of the divine authority; they do not think it worth while to weigh the force of evidence brought forward on great occasions; they suppose that the first words that occur to their minds will do; if the first suggestion is madness, of what consequence is that? No matter that the men upon whom they bring this charge are endowed with power from heaven. If men do not feel the weight of solemn declarations, you know this is a common way of meeting striking displays of character. A man will not be able to go far into society, remonstrating against sundry vices and vanities, before the defenders of them call him mad. How many things of this kind could you trust yourself to go through society and animadvert upon, without reckoning on such treatment? But it belongs to apostolic spirits to disregard all this; to possess a sublime and dignified indifference to the opinions of men. Teachers of religion should not be concerned for the effect that accompanies their doctrine, merely as it regards themselves, but to follow Jesus Christ; not to care in the slightest degree, provided they can gain attention to the cause they advocate, and of which they should be the examples.

Many, perhaps, are of the opinion of Festus with regard to Paul; and if he had good grounds for thinking as he did, all persons ought to regard the Apostle in the same light: for what do we mean, principally, by a man being beside himself, but acting contrary to reason? Let those who are not convinced pronounce thus on St. Paul: for there were no reasons for Paul's being a Christian, but such as should be sufficient for them. But there are none for *them*, none of practical force, and yet they do not accuse themselves of acting contrary to reason. Well then, admit the force of this reasoning, and we must needs pronounce *him* mad. The Apostle Paul was mad, or they and we should be Christians. When we feel the defective force of Christianity, we ought to examine how it is that reasons which had irresistible conviction on other men, (Paul and the rest of the apostles for instance,) have so much less effect upon us. If we complain of an untoward nature, is not the force that was applied to him, sufficient to change all human natures? We should not rest contented under this weight of fault. Probably Paul never felt more triumph, more elevation of spirit, than when avowing his religion before these powerful men. It is a happy thing to have such a feeling; to exult in the avowal of our sentiments in any possible situations; to be able to say, "My object is worth it, I cannot be too decided, there are no lengths I can go, which my cause does not deserve I should go!" It is a very happy state, to feel one has a cause worth every degree of courage. This is a very important rule by which to try a system of life—how far one can feel reasonable in avowing it. Let every man place himself in thought in all places, and ask, Would my cause be worth dying for? Is it a kind of interest

for which no boldness would be too great? This would give a dignity to character. Now, how many causes are there, in which men's pursuits would not bear such a test? In many cases, a man would feel confounded and dishonoured by the cause he loved. Why do not men think of their state? Why do they not feel, how little satisfaction it can afford them to die in such a state, or to suffer persecution? It is like a man dancing, or fighting, or building on a shifting sand; the more exertions he makes, the more the unhappy man sinks. We may observe, that every Christian should seek this kind of courage—to avow his Master and his cause every where, among every class of men. A good man should seek for courage to declare for God's cause before the most thoughtless, or gay, or unbelieving, or the powerful and unjust, remembering what Jesus Christ said, "Whosoever is ashamed of me, of him will the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke ix. 26.—The christian cause is superlatively excellent in keeping its advocates' spirits high. Christianity gives a man the assurance that he may venture any thing, and never fear the treacherous nature of the ground; infinite firmness bears him up: nothing can make a Revelation to discover fraud or weakness; the more demanded of it the more it gives; the stronger the trial, the greater the power it puts forth. Here was Paul; he endured almost every sort of vexation and grievance, at every moment of his existence—see the consequences: What did all this effect? It was impossible to persecute, to scourge him out of his religion; and history tells us that crucifixion could not dissolve the union—nothing could separate him from the love of Christ. Though he suffered every thing

that malice could inflict, still this hated religion clung to him whole and complete; and that is another test—if, having trials, we find our cause worthy. It is barely possible that a bad cause may infuse a degree of affection for it, but this is very rare among the children of men; they must have something to reward them for it. We may apply to the Apostle, in an opposite sense, what was said of the incorrigibly wicked, "The Ethiopian might change his skin, and the leopard his spots, sooner than he could learn to do evil." There was a kind of absoluteness of impotency in the Apostle to do evil. This distinguished heroism much affected King Agrippa; and, it was no small testimony from an heathen high magistrate, when he said, "Almost thou persuadest me to be a Christian." You may be assured, this King and Judge was not easily surprised into words of which he would afterwards be ashamed. The impression on his mind must have been great, to make him utter these words, and this too, just after another noble Roman had accused Paul of insanity. It is striking to see how much powerful effect might be produced on a man, who did not feel the final constraining power of Christianity. Nothing can occasion, to a serious mind, deeper melancholy, than to mark what a divine impulse, what a strong radiance and sunshine of truth, can pass through the mind, and then vanish for ever. It was as if heaven's gate had been opened, and he had consented that it should be shut again. It is very grievous, that men should irresistibly bear testimony to what Christ testifies, and that this testimony of conviction should not go into the practical convictions of life. The minds of young persons are sometimes affected by the clear convictions of truth, and nothing is more affecting, than to see them, in a

little time, given up to vanity as before. This proud heathen came so near conversion and happiness, but then all passed by. Sometimes we see the commencement, and say—such is the right feeling—there is the homage to the Gospel—there is a confession of the glory of Christianity—that is how the mind should be—why may it not go on to a confirmed state? But, if you watch it, you see it passing away, and the world and sin coming forward again. We must feel great regret at this state of the human mind. Sometimes you may hear persons make very strange affirmations—they will very calmly confess they once felt very powerful impressions of divine objects; but it is so now no longer. There are very few visages of men you could look upon with more sadness than upon these; to think that such and such a man has been touched, but the divine element has passed away, that celestial agency is gone by. Now he heeds not the divine judgments, though they must needs be coming nearer and nearer; though he is still exposed to every thing in the train of destruction, and is willing to suffer the consequences.

"Almost thou persuadest me to be a Christian." "And Paul (we are told) said, I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."—Verse 29. Now Paul's reply was, perhaps, the best that could be given. But, we may imagine several replies; not impertinent. Indeed! almost persuaded! What! so soon shaken in mind with regard to the great object of religion? What hast thou been thinking of so long, that all thou hast heard before has lost its power? Hast thou not had a religion? Hast thou passed so many years, and not made a choice? Can all the arguments thou hast heard be of no avail?



Is there a power here which reverses all other statements? How couldst thou be content in such a state—satisfied to go on without any weighty and solid proof, in a state that thus admits of being shaken in a moment? Is this the first time thou hast conceived any thing like suspicion of thy religion? What hast thou been doing, without serious reflections on religion and duty? What solemn sounds hast thou now heard, coming from death and judgment? People will go on in this way twenty or thirty years, though the ground has been proved unsound and hollow, and they will go on till that very truth comes with greater force, not a new truth, only an old one with more effective energy.

"Almost thou persuadest me." What! not quite convinced? Have I not told thee in a most absolute and decided form? Have not the revelations of eternity and heaven had any effect? What can truth do more if it fails to persuade? What is there besides? I have but truth to tell.—So you may say to all you teach. There is no other resource within the compass of human power. I can now only surrender you to the divine mercy. Yet it is a grievous and sad thing for a friend of man to make this surrender. If a man will not chuse to comply, what will persuade? What will convince, in addition to what has been said? Here are the statements of sacred truth, carrying so much weight, that not God himself can make any addition, and yet all will only almost persuade. This very representation should produce a great emotion in the mind. How is it (a man may ask himself) that every particle of my soul has not been reached? How far am I affected by what has come to me? and that has come which should convince a whole world. What shall I pronounce of that part of

my mind which holds out against all the force and eloquence of heaven? All the radiance of the divine throne, coming down in the glory of Christ, and in the terrors of the law, has not persuaded me. If we could induce men to think of the state of their minds, it would lead to melancholy and useful reflections. But they cannot be induced to mark the consequences of being thus imperfectly persuaded. Let us still press the inquiry. Why have you not gone the length of an Apostle? When do you think complete conviction will take place? What will induce you at a future time? Let us be thankful that there is conscience in the human breast. We hope that many minds will be totally persuaded. How many things have a tendency to this persuasion! Who can number all the thoughts that will come, upon this total conviction? Not more vanities before, than serious reflections now will come to admonish and remind. Think of the sparing mercy of God; of the Redeemer, in how many lights; of the Gospel, in how many displays; of all the facts and arguments brought forward by Jesus Christ and his Apostles. How wretched, not to be affected by these thoughts! Shall we pass through the whole length of life, and not think about them? There is need of all the multitude of serious thoughts that can be drawn around our minds. If they begin to come, they will not soon be exhausted; they cannot through the whole course of our existence; they will multiply round a mind properly disposed; come, in infinite numbers, and bring upon our minds, otherwise the victims of vanity, the whole weight and force of truth.

"Almost thou persuadest me to be a Christian." But, what is it to be a Christian? Paul's reply shows it is to be like him. In wishing Agrippa, and the other

persons present, to be like himself, he did not wish more or less, than that they should be Christians. What is essential? The same seriousness; the same devotion to his Master, the Messiah of the world; to know not the *truths doctrinally*, but the *facts practically*. To be a Christian, is, to let in the entire truth; to say, all this relates to *me*. We must open the mind to receive all; offer the mind to receive the force of all; let the truth come home. If we feel it imperfectly, let us, at the next turn, feel it emphatically—let us apply for salvation to Jesus Christ. This involves repentance—a conviction of our lost state without a Redeemer. A complete surrender must be made of pride and self-righteousness, and of the soul to Jesus Christ, to be sanctified and governed by him. There must be a practical devotion of the soul to God. All these are just the elements merely of the Christian character; with less than this, a man cannot deem himself a Christian. If he has not such an earnest concern for Christianity, he cannot consider himself in a progress towards that happy state, to which Christianity is leading its true disciples. Inquire what state we are pursuing. Are we the servants of that great Lord, who has so few on earth, and who ought to have all?

Still, there have been many but partially persuaded. If we could see into the state of their minds—what striking thoughts come; but, the next moment, vanity succeeds, and takes all away! Men, in trying circumstances—in sickness, on the death of relations, &c., sometimes feel very powerful impressions of religion, have found an insufficiency in the thing they loved, and were pursuing. Religion—that is the great, the only thing! When disappointed in worldly hopes, some have thought for a moment, I will turn to religion;

but they never will turn effectually, till God changes the heart. It is very melancholy to see men go back again; have recourse to what has again and again disappointed them, and this too, when the world tells the same thing that religion does. What does religion say about the world? That it is all vanity and vexation of spirit. Does not the world say the same? Can the lovers of pleasure come forward, and say they are happy? In short, whatever religion teaches concerning the world, the world says the same thing.

How many griefs of conscience occur to men that idolize the world! There would be some ground of hesitation, if the testimony of divine Revelation differed from that of the world. If the world should say, "My ways are ways of pleasantness, and my paths are peace," then you would have to settle the fact. But since all make the same assertion, you may derive additional proofs of the excellence and truth of religion. The result of all experience makes it more strange, that men can accept as a God, what they have found out to be a devil; forget the reality, to embrace a vain shadow. It is a very sad thing to reflect, that there is a more mighty influence than God's. How it is so, we have only to examine the human mind. There is a strange schism in the soul—that the judgment can be so completely detached from the active powers, as if a man were governed by one sense contrary to the evidence of another; as if a man should be influenced by sweet music, and drawn along a path to a place where he sees death before him. What infinite madness would that be! but *such* is the state of *man*. There is the judgment—the power that sees; but his other powers control and persuade him directly contrary to the judging power. The wise

man says, "In vain is the net spread in the sight of any bird;" but not so with respect to the human mind. There shall be no concealment—clear, manifest evil, and yet there is a power to influence the passions when clear light shines upon the judgment. This shows the necessity of a power, pure and irresistible, which shall not conform to human reason, but comes with a force directly divine. Nothing is more clear, than that the passions may persuade against conviction. This proves the lost condition of intelligent beings on this earth. But then, what cause have we to intreat the Divine Power for ourselves, and our fellow-mortals, that this mighty power may come upon us all! It might have been enough to be almost Christians, if Christ had only almost effected the atonement—almost opened the gates of heaven: then such a state of mind would have corresponded with the imperfect work of the great Leader of Christianity.

But shall we leave this to the

casualties of futurity? Can you make up your minds to this state? Can you sink into any kind or condition of tranquillity, when ruin, irretrievable, will surely follow? It should impel you to a throne of mercy. It is quite time to intreat God to break the fascination: to perform a miracle of grace. And it is necessary that those who endeavour to persuade others, should have recourse to infinite power. It is a very gratifying thing, to think that we have so many assurances of mercy; that God is ready to bestow his Holy Spirit, to operate upon our own minds, and, in a certain extent, to attend all our endeavours.—*This* must mingle with all our exertions. We shall surely find, in all our efforts, some interference of a superior power. This is high consolation—a most animating consideration. Let us intreat God to give that influence to us to attend our efforts, and to make the voice of truth more powerful than it has ever been, since the times of the Apostles and of Jesus Christ.

## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

### MODERN MIRACLES.

(To the Editors.)

It is well known to most persons, that the Church of Rome professes never to have lost those extraordinary gifts which distinguished the apostolic age; but that, in some parts of Christendom, miracles are said to be wrought, by persons belonging to that community, even in the present day. This is avowed in the fullest manner, in a late work published by Dr. Milner, Roman Catholic Bishop of the Midland District, who says, that "in those processes which are continually going on at the Apostolical see, for the canonization of new saints, fresh miracles, of recent date, continue to be proved with the highest degree of evidence, as he can testify from

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having perused on the spot the official printed account of some of them." But, though few persons may be wholly ignorant of these pretensions, it is not, perhaps, so generally known to what an extent this species of delusion is practised at the present time, and in our own country. It may not, therefore, be altogether uninteresting to many of your readers to be informed, that miracles, in abundance, are frequently appearing at no great distance from themselves. We have it upon the authority of the same right reverend prelate, that the supernatural powers of St. Winifred's well, in North Wales, have by no means ceased, but that miracles actually continue to be performed there, or by means of *mass* brought from that sacred fountain, instances

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of which he details at considerable length. It is also stated in the same publication, that the *hand* of a Roman Catholic martyr is preserved in Lancashire, by which various miraculous cures are effected. Of these, it is reasonable to suppose, the most extraordinary would be selected by the Bishop for publication; and, consequently, the following relation, given in his own words, may perhaps not unfairly be considered as the *chef d'œuvre* of these miracles of *mortmain*.

"The following facts (says the Bishop) are respectively attested, but at much greater length, by the Rev. Thomas Sadler, of Tralford, near Manchester, and the Rev. J. Crathorne,\* of Garswood, near Wigan.—Joseph Lamb, of Eccles, near Manchester, now twenty-eight years of age, on the 12th of August, 1814, fell from a hay-rick, four yards and a half high, by which accident it was conceived the spine of his back was broken. Certain it is that he could neither walk nor stand without crutches, down to the 2d of October, and that he described himself as feeling the most exquisite pain in his back. On that day, having prevailed with much difficulty upon his father, who was then a Protestant, to take him in a cart with his wife and two friends, Thomas Cutler and Elizabeth

Dooley, to Garswood, near Wigan, where the hand of F. Arrowsmith, one of the Catholic priests who suffered death at Lancaster for the exercise of his religion in the reign of Charles I. is preserved, and has caused wonderful cures, he got himself conveyed to the altar rails of the chapel, and there to be signed, on his back, with the sign of the cross by that hand; when feeling a *particular sensation and total change in himself*, as he expressed it, he exclaimed to his wife, "*Mary, I can walk*;" this he did without any help whatever, walking first into an adjoining room, and thence to the cart which conveyed him home. With his debility his pains also left him, and his back has continued well ever since. The Rev. Mr. Sadler's letter to me is dated August 6th, 1817."—*Milner's End of Controversy*, Part III. p. 106.

It is quite unnecessary, I presume, to point out the lame parts of this singular and simple story. Probably the judicious reader will think that the most miraculous thing connected with it is, that Dr. Milner, who is certainly a person of learning and intelligence, could bring himself to publish such a very defective narration. It will not escape the observation of a person of the least acuteness, that this pretended miracle is of such a nature that it must be received (if received at all) entirely on the testimony of the person upon whom it is supposed to have been performed, since no material part of it was directly evident to the senses of others, although to be so is an indispensable property of a real miracle. In other words, instead of excluding every circumstance from which deception could possibly arise, (as any thing produced as a miracle certainly ought to do,) it has not a circumstance connected with it which will not admit of deception. From first to last, it requires an implicit reliance upon the feelings,

\* This clergyman, who was the person by whom the *holy hand* (as it is generally called) has been hitherto used for miraculous purposes, was drowned, a few weeks ago, at Southport, in Lancashire. He had accompanied several other gentlemen out to sea, on a fishing excursion. The party were seen from another vessel, apparently on their return, but they never arrived. It is supposed that the boat was upset by a sudden squall, but no one escaped to give the particulars of the fatal accident. By diligent search the bodies of the sufferers, as well as the boat, were all found in the course of a week or two. Mr. Crathorne was chaplain to Sir William Gerrard, Bart. of Garswood, whose brother, Colonel Gerrard, was among the persons lost on this lamentable occasion.

imagination, and veracity of the person who was the subject of it. No one can receive it, therefore, who is not prepared to admit, as a postulatam, the *infallibility* of this individual member of the Church of Rome, as well as that of his Holiness. Nor is it unworthy of notice that the *father*, in this case, who was importuned by his son to accompany him to the scene of his miraculous cure, *was then a Protestant*; and perhaps it may not be unlawful to suspect that his probable conversion (which it appears has since actually taken place) might not be contemplated as a matter of perfect indifference. It is not stated for what purpose the other two friends took this long journey, nor whether their conversion was a consequence of the miracle. To be sure, it was no very surprising thing, at least, that a person who could already walk or stand *with* crutches, should, under some powerful impulse, travel from one room to another *without* them. The power of imagination has often been found equal to greater feats than this; so that, were the perfect integrity of all parties in this case fully admitted, still very feeble advances would be made towards such proof of a miracle as in these matters is very properly required.

It was, some time ago that I first read these passages in Dr. M.'s work, and I was then far from thinking them worthy of public attention. But a recent and very transient visit into that part of the country where Arrowsmith's hand is supposed to work its wonders, has altered my views of the matter very considerably. This relic, I found, is a powerful instrument, among the ignorant and credulous, in producing conversions to popery, whatever may be thought of its supernatural agency and operations. It strikes me, therefore, that it is the duty of Protestants to be on the alert to counteract, by every

lawful means, the influence of these "lying wonders." It has been proved, of late, that in opposing the errors of popery there is no want of zeal and ability among intelligent Protestants in Lancashire; and I trust such of them as have most convenient opportunities will keep an eye upon the prodigies said to be wrought by this dead man's hand. It is to be hoped that such persons will not think this matter beneath their notice. That it is so, considered in itself, is unquestionable; but the degree of attention due to such things is generally to be estimated from the effect which they produce among the uninformed part of mankind, rather than from their own intrinsic importance.

It may, indeed, be expected that, in the present enlightened age, pretended miracles cannot be exhibited without being frequently liable to exposure; and, on this account, popery has generally been found more modest, in countries where protestantism has prevailed, than to expose this part of her system to much observation. This inconvenience has, doubtless, been sometimes felt in those parts of our own country where these legends are promulgated. I heard, for instance, in the course of my late excursion, of a person who had been at considerable pains to inquire into the particulars of several supposed cures; but, as might have been anticipated, he had met with nothing but what, when properly sifted, was quite unsatisfactory, though he engaged in the investigation with an impression in favour of their reality. I was informed also of a worthy female, not altogether unknown to me, who had applied to Arrowsmith's hand for deliverance from a cancer in the breast. For a short time the desired relief was supposed to have been obtained; but painful experience has now led to the acknowledgment that the dreadful



malady is by no means eradicated. The doctrine of the Romish church upon this point is however framed with a cautious reference to failures of this description. Even Dr. M. does not previously vouch for the efficacy of either the holy well or the holy hand in any given instance, but expressly cautions us against supposing that such a notion is entertained. The matter is left more at large, and no benefit to the diseased is certified, until it is supposed actually to appear, which is, in truth, quite early enough.

It is well known, however it may be disguised, that, notwithstanding all the boasted unity of the Church of Rome, there is a schism among her adherents in the United Kingdom, so violent that the two parties look upon each other with little more charity than upon heretics of other communities. Dr. M. is at the head of a party who are determined, *maigre* all opposition, contempt and reproach, to hold forth popery in what I cannot but consider her genuine colours, and to compromise nothing of her wonder-working powers, her fierce and exclusive spirit, and her reverence for created beings, animate and inanimate, dead and alive. This is as it should be; and the honour due to openness and consistency certainly belongs to the Doctor and his class of Papists. The other party are more fastidious. Devoted to the charms of refined literature, the antiquity and pomp of popery assume among them the guise of an elegant mythology, while the grosser parts of the system are thrown into the shade, if not altogether discarded. It is a matter of some curiosity to learn, if possible, in what light the cures wrought by Arrowsmith's hand and St. Winifred's moss are viewed by these more rational disciples of the Romish hierarchy. I am not aware, however, that any of them

has explicitly declared his sentiments upon the subject. With some kindred points, several of them have used a freedom which has brought down upon their heads the vengeance of Dr. M. In a history of England lately published, one of these learned latitudinarians has not given to the saints of the Roman Calendar their appropriate ecclesiastical titles, which omission has greatly offended the Bishop. Whether this apparent neglect has arisen from want of due reverence for the saints themselves, or from more than due regard to that classic elegance of style with which the work is executed, I am, of course, unable to determine. Another wayward son of the holy church has indulged himself in a sneer at the feats of Saint Thomas à Becket, in whose career he could discover nothing worthy of the sacred cause of truth and religion. Now it really would be candid if these literati would come boldly forward, and either give the sanction of their respectable names to the Bishop's miracles, or disabuse the public by avowing their incredulity in reference to them. But probably, in the heat of my zeal for candour, I have encroached upon matters of prudence and policy, civil and ecclesiastical, with which I do not myself happen to be entangled. I therefore remain, for the present, yours most truly,

ANTIDOLUS.

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OBSERVATIONS ON THE OPINIONS EXPRESSED BY THE CORONER AT A LATE INQUEST.

TRUTH, even when it assumes its sternest aspect, is more lovely; when it excites the greatest alarm, and occasions the acutest pain; is more beneficial than error in its most pleasing forms and when uttering its most soothing tale. It is far better (if we may use an expression which was very common

with the divines of a former age), to be shaken over the mouth of hell by the truth, than to be raised by error to the enjoyment of a fool's paradise, and a *fool's paradise* is all that it has to bestow. At least, this must be the case in a state of probation, when men are to be enlightened, and warned, and purified, and saved by the truth; and where error is the veil by which vice covers her deformity, and, in many cases, causes herself to be mistaken for virtue; the darkness by which she conceals the fatal termination of the path in which she leads her deluded votaries; the mask in which the great destroyer appears as an angel of light, and effects his diabolical purposes. Could the innocence of error be established at the tribunal of reason; the innocence of superstition, the innocence of vice in many cases, at least, and in several of her grossest forms, the innocence of rebellion against God, would be established likewise, for all these could urge error as their plea. Firmly believing these statements, I would beg leave to maintain, through the medium of your Magazine, an unpleasant truth, in opposition to what I own to be a consolatory error. I was surprised to meet with the following sentiment uttered by the Coroner who presided at the investigation which was caused by the melancholy death of the late (Lord Castlereagh) Marquis of Londonderry. "The Coroner," according to the newspaper reports, "trusted that the Jury would pay some attention to his humble opinion, which was, that no man could be in his proper senses at the time he committed so rash an act as self-murder. This opinion was in consonance with every moral sentiment, and with the information which the wisest of men had given to the world. The Bible declares that a man cleaves to nothing so strongly as to his own

life. He therefore viewed it as an axiom, an abstract principle, that a man must necessarily be out of his mind at the moment of destroying himself." It is not my intention to express any opinion whatever, respecting the sanity of the unhappy nobleman, or to question the correctness of the verdict given by the Jury, but the sentiment of the Coroner, it appears to me, is entirely, and demonstrably erroneous.

The only argument adduced by that gentleman in support of his opinion, and the only one which I ever heard adduced for it, may be expressed in the following words; "suicide is so shocking and unnatural, so contrary to all the feelings of the human breast, and especially to the principle of self-preservation, implanted in the heart by the great Creator, that no man who is perfectly sane can destroy himself." But if this reasoning would prove any thing, it would prove too much. It is well known that in many cases, parental, and in some filial affection, is more powerful than the principle of self-preservation, and all the feelings of self-love. How many parents have sacrificed their lives for their children? how many have been prepared to do it had the sacrifice been demanded of them? How many fathers, and mothers, and sons, and daughters are there, who, if they were forced to do either the one or the other, would sooner plunge a dagger into their own breasts, than into the breast of a child or a parent? All the feelings and principles of their heart recoil with greater abhorrence from the one act than from the other. And yet, alas! how often have fathers imbrued their hands in the blood of their children! have mothers murdered their smiling or weeping infants, when appealing to their tenderest affections in the most pathetic way that nature itself has dictated!

How many children have murdered their aged parents, and thus, in the most awful way that human depravity or the prince of darkness himself could devise, have brought down their grey hairs with sorrow to the grave! And were these parents, these children, all insane? Are all the laws of men which have adjudged death as the punishment of these crimes, unjust? Are the laws of God, which an inspired apostle informs us were made for "murderers of fathers and murderers of mothers," founded on a mistake respecting human nature? The very same reasoning which is adduced to prove that he who commits suicide is necessarily insane, would prove, if it were valid, that murderers in general, especially that murderers of parents or children, are insane likewise; nay, it might with success be extended to some other abominable transgressors, whose crimes shock every principle of nature, and every feeling of the human heart.

Powerful as the love of existence and the principle of self-preservation are, facts prove that they may be overcome by an influence much weaker than that which may operate on the mind of the self-murderer, when rationality is not destroyed. They are overcome, in numerous instances, by a passion for spirituous liquors, or by the love of glory. The drunkard will persevere when he knows that the intoxicating draught is little less dangerous to him than poison would be. The soldier will march to the breach when death is certain. Indeed, so unaccountable, so awful are the stupidity and folly of men, that they will venture and throw away their lives for mere trifles. Who that recollects with how much composure the Japanese will rip open their own bellies, in what numbers the Hindoos will throw themselves before the wheels of Juggernaut's car, can

believe that insanity is necessary to account for self-murder?

Again, the case of these persons who have deliberately formed, for many years kept, and at last executed, the design of committing suicide in certain circumstances, prove that the self-murderer may be perfectly sane. Hannibal, it is well known, had formed a determination that, rather than be taken by the Romans, he would destroy himself. In consequence of this, he for many years always carried with him a quantity of mortal poison, which he at last drank, when he had no prospect of escaping from the Roman Legates. If a man may, then, when possessing the full use of his rational powers, form, and for many years keep the resolution to destroy himself, why should it be thought impossible, that he should, when perfectly sane, put it in execution? Was Hannibal insane when he formed the purpose which has just been mentioned, and during all the years which he kept it? insane amidst all the plans which he devised, the stratagems which he employed, the victories which he gained? or was he seized by insanity just at the moment when he found it necessary to execute the plan which he had long before formed, and to which he had adhered for many years? And it is well known, that the one which I have adduced is, by no means, a solitary instance.

There have been persons of ability and learning, who, when perfectly sane, have pleaded and written in justification of suicide; have endeavoured to prove that men have a right to take away their own life, whenever it becomes a burden to them. This is more than any one, as far as I know, has done in favour of murder, and some other crimes. Indeed it must be owned, that the latter is more incapable of any thing like a defence than the for-

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mer. When, therefore, it is certain, that men do commit crimes which even sophistry itself dares not attempt to defend — why should they be thought incapable of committing those which it has dared to justify in the face of the world? It seems that if suicide is more shocking to the feelings than murder is, (which it has already been shown is not always the case,) the latter is the more shocking to reason. Why should insanity then be thought necessary to account for the one, and not for the other? It is easy to conceive that even when the reason is not impaired, the feelings may be brought into such a state of wretchedness as to offer no resistance to the dreadful act; nay, as to hurry on to its commission. Human nature is so depraved, that when temptations present themselves, and the guardian care of Omnipotence is withdrawn, men will commit any crimes which are within the compass of either their bodily or mental ability.

It may further be observed, that all the actions of many who have put an end to their own existence, indicated, up to the very hour in which they committed the fatal act, perfect rationality. And, in several cases, the perturbation of mind which they must necessarily have felt when contemplating the horrid deed on which they had resolved, would well account for many parts of their conduct, which have been thought to indicate insanity. It is not wonderful that they should be absent, gloomy, or even incoherent. I should not have troubled you with these remarks, had I not found that the opinion which I have opposed is far from being uncommon, and had I not been convinced that erroneous ideas respecting suicide, may, in many cases, have a very injurious influence. Indeed every thing which has a tendency to enable men to contemplate self-murder

without horror, must be detrimental. None can tell what effect a single idea, a solitary habitual feeling, may have in the hour of temptation; nor can any say how soon he may be placed in circumstances in which clear, determinate sentiments respecting the subject of this essay, may essentially qualify him to perform a painful but necessary duty. VOLENS.

#### PAINE AND CARLILE.

(To the Editors.)

Gentlemen,

A FEW weeks since, passing near Newgate Street, I saw a considerable number of individuals assembled in front of a shop on the entablature of which was inscribed the well known name of Carlile. Papers of large dimension were exhibited in the window, offering for sale works injurious to religion, morals, and decency. Passing more recently in that direction, I no longer witnessed the same manifestation of public curiosity; the name of Carlile, having lost its novelty, had lost its attraction, and the few who paused to cast a listless eye on the advertisements of profanity and impurity, speedily resumed their progress without entering to purchase. Of the injurious effects likely to be produced by this pertinacious dealer in heathenism and impiety, I would not for a moment speak lightly; they are too real for contempt, too awful for jesting; they claim the deepest abhorrence, the most firm and persevering opposition. But I must be permitted to doubt whether the system of counteraction has been wisely chosen. A desperate and reckless man will always be able to find tools of his own cast. In the vast circuit of a metropolis like ours there will always be found dens and styes whence will issue the pernicious and the foul,

ready for any deed of mischief, when food and clothes are offered as the bribe. The miserable are not fastidious; the starving will plunge the knife or pull the trigger when life stands between them and bread; and in times like these, when wretchedness, tantalized and maddened by surrounding plenty, increases in all directions, it is no cause for wonder that there are to be found men who will hazard all in time and eternity, when present maintenance is the alternative. Hence, as it appears to me, the radical error in the attempts made to put down the evil. To assail these beings by prosecution was giving battle to a hydra. As fast as one head was lopped away, another bourgeoned in its place; the Vanderplews, the Wrights, and the men 'without a name,' succeeded each other in the perilous post, till victory itself became defeat. Their necessities gave them audacity; their prosecutions brought them what they wanted, notoriety. Had they been neglected from the outset, they would have crawled on for a while in reptile insignificance, and by this time would have been extinct.

I am far from imputing blame to the prosecutors. I have, indeed, no particular predilection for prosecuting associations, but I say again that I feel no disposition to censure the prosecutors in this case. It was galling to see insolent impiety flaunting in our streets at noon-day, and flinging its temptations in the path of those who had not firmness enough to trample on them as they deserved. It was beyond all common endurance to witness the contemptuous defiance which were given to law and morals by needy and unprincipled adventurers,—but what was to be gained in the contest? The men were penniless, they had nothing to lose—and to battle with

such has always been an endless and hopeless strife.\*

But these observations, which have, I know not how, extended to a length which must curtail the remainder of my communication, were originally designed as a brief opening to a larger exposition of circumstances which are, to my mind, fraught with consolatory and animating suggestions. Carlile is the ape of Paine; a miserable sectarian of a more miserable, because more enlightened heresiarch. Carlile is impetuous enough to be sincere in his enthusiasm; Paine was too shrewd a man to be the dupe of his own impostures. The author of the "Age of Reason" started on his public career as a political writer; and there was a power and acuteness in his mind and style which qualified him for doing good service to the party that he embraced. His "Common Sense" aided materially the cause of American emancipation, and his "Rights of Man" have been the magazine to which politicians of a certain school have resorted for their stores of argumentative militancy. I meddle not with the justness of the sentiments, I state the facts only as illustrative of the eminence and importance of the intellectual character which could give so strong an impulse to the public mind. At length, intoxicated with success and inflated with vanity, he adventured on a

\* Nothing of this is meant to impugn the expediency of keeping the law in constant activity against those violations of decorum which are obtruded on every side. These are nuisances which demand continual abatement, and I regret that a recent failure has given them a temporary impunity. On what grounds the jury could acquit, I find myself at a loss to guess, for they had before them detestable licentiousness, infamous indecency, and a price purposely adjusted to the pockets of the young and those of circumscribed means!



different warfare. He had shaken human governments, and he resolved to try if his artillery would not be equally efficacious against the ascendancy of the Gospel: he had reasoned, whether justly or no is not the question, but ably and influentially, against the received principles of national and municipal rule, and he turned from this meaner quarry to annihilate the reverence and homage paid by Christendom to God's administration. His aim was to revolutionize the whole world of politics and religion; Revelation was in his way, and he raised his arm to smite it to the dust. What was the result?—shame and irretrievable discomfiture. Paine from that hour sunk, never to rise; he had arrayed against him the wise and the good, the prudent and the timid; he had unwittingly appealed to the better feeling, the calm conviction, the settled veneration of the sounder portion of society, and it rose as one man in vindication of its eternal hopes. He became an outcast from the social world, and his name has become a bye-word of shame and loathing.

Leigh Hunt, a man of fine fancy and active mind, of elegant manners and fascinating conversation, lent his powers to the support of a popular newspaper which once stood high in estimation, and might have continued so to do, but for the perpetual and tiresome intrusion of sneers and reproaches levelled against evangelical piety. He is now, we believe, a waif, wandering and dependent—he who might have ranked among the ornaments of his country, in fair and honest fame, had he but added to his excellent qualities of mind, the nobler distinction of the sanctified heart.

Carile—but of this individual and his associates, the dregs and

lees of an unhappy caste, I cannot bring myself to speak farther, after adverting to men, who, whatever their delinquencies might be, had at least talent to make their opinions plausible. I shall then at once point to the moral of all this—that whatever there may be of genius or of power in composition or in sentiment, whenever it enters into alliance with enmity to the Cross of Christ, it embraces a withering curse;—it falls under a moral and social ban. There seems to be something in the constitution of society that rejects and casts it forth; it has sinned against the general consciousness of right, and it must pay the heavy penalty.

Even Voltaire and his infidel school, with all their power and influence of genius and science, durst not openly encounter this fine feeling. They skulked about with masks and cloaks, daggers and dark lanterns; they affected amity that they might stab securely; and the severest blow which the *vieux malade de Ferney* ever received was when the Abbé Guenée, in his inimitable 'letters of certain Portuguese Jews,' assailed Voltaire with his own weapons, and in the happiest vein of irony and sarcasm, stripped off his specious disguise, and exposed his real character.

Thus, Sir, I hope I have made good my intimation that in all these occurrences, however disastrous they may be in their partial effects, there is a working-out of good which shews the special watchfulness of the Great Ruler and Guardian of the Christian Church. Infinitely greater is he that is for us, than the greatest of those who assault our Faith and Hope. Though the powers of darkness are against us, God himself is on our side.

CHRISTIANUS.

THE ECONOMY OF PLEASURE  
AND PIETY.

(To the Editors.)

Gentlemen,

THIS is surely the age of institutions! Benevolence and zeal, with united excitement, have contributed to their formation; and that they may not fail of obtaining requisite support amidst the conflict of urgent pretensions on public favour, the most acute ingenuity is exercised on the behalf of some of these institutions, to invite attention, and to procure subscriptions.

I have for some time past been amused with the inventions, which have been emulously practised to give public notoriety to these institutions; and also with the means and measures which have been devised and promulgated to assist and uphold them.

I cannot, Sirs, go into the streets, without being *faced* with advertisements on every wall, on paper of various colours, and with types of different shapes, stating, that on such a day—such an anniversary will be held—such a society will meet; and such a school will be indulged with a walk and refreshments at a tea garden. If I should miss any of these notices, on account of their being mixed with the multifarious advertisements of every other kind, which are pasted on the walls, I have no doubt of being furnished with them, by separate papers slipped into my hand, or exhibited in the shop window of my grocer or cheese-monger.

Be assured, Gentlemen, that I mean no disrespect, and insinuate no injurious reflection against any institution, or against the ingenious methods, I have referred to, of soliciting attention and support. I, certainly, at times, feel a little mortification and annoyance from certain adjuncts, which are connected with the meetings to be held, and with the religious services to be engaged in; because,

I humbly conceive, that a *public dinner* at an inn or a tavern, though it be only at three shillings per head, is not likely to do the *heart* any good; but rather to introduce a mixture of religious services, of worldly conformity, and of hazardous gratification, too well calculated to injure the Christian cause, and to deteriorate the Christian character.

There were some of old who compassed sea and land to gain proselytes! and the ingenuity and zeal of the present age have lately had recourse to experiments of similar extent; perhaps excited thereto by the rare invention and increased use of steam boats! These, Gentlemen, offer such temptations to *aquatic excursions*, such opportunities of sailing down the Thames to the Nore, and up the Medway,—and of landing at Sheerness,—and of returning to London—all in one day;—that it is no wonder these very novel and social means of gratifying personal curiosity and social feeling, have been eagerly seized on, and made subservient to the pecuniary benefit of various societies and schools.

Only consider, Gentlemen, the excitements that are concentrated in such a voyage! 1st. Those of an ordinary kind. There is a large company, in high spirits at being loosed from the trammels of business; greatly gratified while on the deck of the vessel, with the novelties of their situation, and the pleasantness of their prospects:—and when retired to the cabin, plentifully supplied with food to strengthen, and wine to cheer the heart.—Again, Those who planned the excursion, and invited to the participation of it; have not only given it a sort of *religious* designation and character, but have also provided Ministers of known popularity to support these pretensions, by their presence and services. 2d. As to what may be deemed extraordinary excitements. Public

curiosity is prompted, and expectation raised, by notices, that not merely sermons will be preached, and addresses given; but that a discourse will be delivered at the identical spot, called the Nore; at which place, a vessel is stationed to direct the mariner how to avoid those sands and shoals which render navigation dangerous. It may be presumed, Sirs, that the meaning of this is, to produce a cautionary sermon, and corresponding instruction, regarding those dangers to which religious professors are liable, who make too free with the "course of the world," by a conformity with its spirit, its customs, and its enjoyments; and are thus likely to make "shipwreck of faith, and of a good conscience."

And as if even all this were not enough for religious liberality to offer, on these popular occasions of excitement and enjoyment,—in addition to the aforesaid sermon, a dissertation on the mutiny among the seamen, at the Nore, in 1797, with an account of the famous Admiral Parker, who acted such a conspicuous part therein—is proposed to be given, as a conclusion to the mental bill of fare, for the day! Surely, this is giving full measure, pressed down and running over;—is a mixture of services wonderfully adapted to enlighten and edify the company and congregation, who, from St. James's to Ratcliffe-highway, have associated to partake of it; and affords a good opportunity to warn them against the Admiral Parkers amongst the professors of religion, who, upon frequently occurring occasions, are very apt to stir up mutiny in churches.

God is a Spirit—and must be worshipped in spirit and in truth—in the beauty of holiness; with an earnest desire to glorify Him; with preparedness of heart; with reverence of soul; with an impressive sense of the Divine presence, and with fervency of desire for

the Divine blessing! "Who is sufficient for these things?"—even at the most appropriate seasons;—on the most solemn occasions, and in the most favourable circumstances—must be the feeling and the sentiment of every pious and reflecting Christian. And this most interesting and important consideration I earnestly recommend to every one, who is disposed to connect devotional services with an aquatic excursion in a steam boat. Yours, LAICUS.  
London, 7th Sept. 1822.

#### BIBLICAL CRITICISM.

GENTLEMEN,—In answer to the query proposed by M. in your Magazine for August, I would remark that the law did not forbid all conversation with the diseased person, but only dwelling with them; Leviticus xiii. 46. I would also observe, that the nation was sunk in idolatry, and had left the holy law that was given to their fathers to follow after the polluted ways of the heathen; and as the kings of the house of Israel sometimes performed the priest's office in sacrificing, so they might also personally, or by deputy, take upon themselves to examine the lepers: when therefore Gehazi offered himself, the king took the opportunity to converse with him, after he had told him his case, and who he was, upon the other miracles that his master had wrought in the name of the Lord: moved no doubt so to do by the particular providence of God, that the Shunamite woman, the friend of Elisha, should have her house and lands restored to her again. The learned Dr. Gill supposes that the conversation between Joram and Gehazi, happened while the latter was the Prophet's servant, consequently before Naaman's cure, immediately after the seven year's famine, just before the siege of Samaria. JONKI.

## POETRY.

ASPIRATIONS IN BEHALF OF  
THE YOUNG.

GREAT Lord of air, and earth, and seas,  
Thou by whom every good is giv'n,  
Whose wond'rous works and wond'rous  
ways

Are seen on earth and sung in heav'n,  
To thee our hearts in pray'r we raise,  
We seek the blessings of thy grace.

'Tis thou and thou alone canst keep  
The feet of youth from paths of death,  
Canst make them lambs amongst thy  
sheep,

And in thy praise employ their breath;  
To thee our hearts we therefore raise,  
We seek the blessings of thy grace.

Their childhood, Lord, preserve from sin,  
Their youth from vice and folly save,  
Their manhood guide by truth divine,  
And give old age a peaceful grave;  
To thee for this our hearts we raise,  
We seek the blessings of thy grace.

That our requests are great we own,  
But, Lord, our plea is also great;  
'Tis he who did for sin atone,  
And lives our cause to advocate;  
Through him to thee our hearts we raise,  
And seek the blessings of thy grace.

While in this world of toil and strife  
Our offspring spend their fleeting life,  
Great God of providence and grace!  
Be thou their constant hiding place.

In all its sorrows, all its cares,  
Its changes, perils, and its snares,  
By thy great pow'r defend them, Lord,  
Guide them by thine unerring word.

By thy good Spirit and rich grace  
Incline their hearts to love and peace;  
'Midst all life's terrors and alarms  
Be this their temple, these their arms.

Be all their few frail years or days  
Employ'd in works of love and praise,  
And be their last day, Lord, their best,  
An entrance to eternal rest.

Dark and benighted is our mind  
In childhood and in youth,  
To folly and to sin inclin'd  
Oppos'd to grace and truth.

Thy Gospel, Lord, is heav'nly light,  
Its kind and cheering rays  
Dispel the gloom of nature's night,  
And brighten all our days.

Spirit of wisdom and of grace,  
Our efforts deign to bless,  
And guide our offspring in the ways  
Of peace and righteousness.

Early be it their great concern  
Christ and his cross to know,  
Their feet, their eyes, their hearts to turn  
From paths of sin and woe.

Thus shall their morn of life be blest  
With peace and joy divine,  
Thus shall they, with bright hopes of rest,  
Their dying breath resign.

## HYMN.

We lift our eyes, O God, to thee!  
And seek thee on thy throne;  
There dost thou dwell eternally,  
—The high, the holy One.

But how, with sin-pervaded frame,  
Shall we, the vile, the weak,  
Make mention of thy spotless name,  
Thine awful glories speak!

How from the depths of shame and sin  
Can tainted offerings rise,  
And to thy purity divine,  
Bring grateful sacrifice.

Shall we then yield to hopeless grief,  
O'erwhelmed by deep despair;  
Is there not full and free relief  
Promised to contrite prayer?

Yes, when the heart-struck sinner learns  
To plead a Saviour's name,  
His kindled Spirit in him burns  
With high devotion's flame.

With tearful eye when penitence  
Has looked to Him who died,  
When Faith, triumphant over sense,  
Has hailed Him glorified.

Then to Jehovah's throne of grace  
Our offerings may we bring;  
Then our high anthems may we raise  
To heaven's eternal King.

## REVIEW OF BOOKS.

*The Life of John Goodwin, A. M.; some time Fellow of Queen's College, Cambridge, and Vicar of St. Stephen's, Coleman Street, London. Comprising an Account of his Opinions, and of the Controversies in which he was engaged in Defence of Religious Liberty and general Redemption, &c. By Thomas Jackson.*—London: 8vo. 1822. pp. 459. 10s. 6d.

JOHN GOODWIN was one of the most extraordinary men of a very extraordinary period. Among a host of individuals, distinguished for their theological attainments and polemical acuteness, he occupied a front rank; and amidst the noise and uproar of political debate and revolution, his voice was louder and more distinct than most of his fellows. Unfortunately his name has come down to posterity as that of a violent defender of Arminianism, and an inveterate enemy to the unfortunate Charles, rather than as an enlightened friend of liberty and a patient sufferer in the Christian cause. We are much pleased, therefore, with this attempt to rescue his name from oblivion and unmerited reproach. Much labour must have been bestowed in bringing together the materials which are collected in this volume. Many curious facts are detailed, and in several respects Mr. Jackson succeeds in defending and vindicating his hero. The work is certainly creditable to the talents and information of the author. We bear this testimony cheerfully, though, as will soon appear, we differ very widely from him on various important passages of the work before us.

Mr. Goodwin was born somewhere in Norfolk, in 1593. He

received his education at Cambridge, where he took his degree of M. A. and was elected a Fellow of Queen's College, November 10, 1617. After his removal from the University he preached occasionally in different places for some years, and at length, in 1632, was chosen Vicar of Coleman Street, by the parishioners.

"When Mr. Goodwin commenced his career of ministerial labour, examples of clerical delinquency abounded on every side. Not a few of those who held livings in the church never attempted to preach, were scandalously immoral in their lives, and destitute of every qualification for their office, except that of ability to read. Of those who had learning and talents, some employed their strength in the support of ceremonial observances, which, to say the least, are not essential to true religion; and others, in contending for the simplicity of Christian ordinances, manifested as much zeal against the use of the ring in marriage, the sign of the cross in baptism, and other things of a similar description, as if they were actually defending the most important doctrines of revelation, or guarding the church against the sin 'which hath never forgiveness.' Comparatively few seemed so to enter into the spirit of their work, as to employ their time and energies in one laborious and prayerful effort to turn men from darkness unto light, and from the power of satan unto God."—p. 3.

In the statements of this paragraph it is impossible for us to agree. It is a very unfortunate circumstance that the author of the life of a noted Puritan and Nonconformist should himself be neither. In consequence of this the memory of the entire class of persons to which Mr. Goodwin belonged is slurred and blotted throughout the work. The zeal of the Puritans against ceremonies was zeal for the rights of the Christian church, and for the authority of Christ. Misconstructions about such things were forced upon them by those who sought

to lord it over their consciences. The guilt lay not in the resistance but in the imposition; and the man who can speak of them as destitute of the spirit of their calling, and *not* distinguished by "their laborious and prayerful efforts to turn men from darkness to light," must be unacquainted with their history, or lamentably prejudiced against their cause. It is the latter evil which predominates in the mind of Mr. Jackson. Although a Wesleyan Methodist, and therefore a Dissenter in point of fact, and guilty of as "serious innovations" as any of the puritan ministers, he is evidently a churchman in his prejudices, and a tory in his politics. The life of a rigid dissenter and republican must unavoidably suffer in such hands.

The following specimens of the way in which the Puritans are treated, will illustrate the state of Mr. J.'s understanding upon this subject. He tells us in the preface, that "the zealous labours of the Puritan ministers were rendered ultimately abortive by being connected with revolutionary strife and insubordination." "Many of them," he says, "were pious and conscientious men, though of narrow and illiberal principles;" and "not unfrequently overstepped the boundaries of decorum, and expressed themselves in language highly insulting and inflammatory."—p. 11. "They were anxious to gain ecclesiastical dominion, and to introduce *the most serious innovations in the church*; and many of them, no doubt, were prompted by revenge occasioned by the wrongs they had previously suffered."—p. 25. According to Mr. J. "it is difficult to say whether they or the episcopal clergy were more deeply involved in blood guiltiness." Of course we do not wonder that he should warn the reader not to expect from him "a defence of their pro-

ceedings, or a reconciliation of their principles and spirit, with the example of Jesus Christ and the precepts of his word." After using language no less condemnatory of the cause, than of the spirit of the Puritans, what can Mr. J. mean by the following passage?—"When British freedom had received a thousand wounds from the sacrilegious hands of guilty statesmen and divines, and was actually bleeding at every pore, anxious to perpetuate her existence, they (Goodwin and his co-adjutors) marshalled themselves around her lovely form, and presented their shields to her numerous and inveterate assailants."—p. 17. We love consistency, and we regret to see it perpetually violated by a class of writers who profess great regard to British liberty; and yet, when speaking of the men who suffered and died for its defence, are always either blaming that very line of conduct which issued in the triumph of liberty, or misrepresenting the motives of the men who were its unbought, unbending, and consistent champions.

"They execrate the tyranny that doom'd them to the flames, to burn. But give the glorious sufferers little praise."

Mr. Goodwin supported the cause of the parliament with heart and hand. He preached and he wrote in defence of its measures. We can neither trace the progress of civil discord, nor give a detail of all that he did in connexion with it. The most obnoxious part of his conduct was his vindication of the High Court of Justice. This pamphlet, "The Obstructors of Justice; or a Defence of the Honourable Sentence passed upon the late King," nearly cost the author his life after the restoration. We wish Mr. J. had been more particular in his account of this production. He merely speaks of what he had advanced on the main



question being often plausible, but unworthy of his superior endowments. The following apology is certainly worthy of attention :—

"It is but justice to Mr. Goodwin to state, that in defending the army he was not influenced by any dislike of social order, or by any predilection for a republican government, as opposed to a limited monarchy. In the case of King Charles he was evidently misled by his passion for religious freedom. No man ever lived, who understood the rights of conscience better than he, or who was more tremblingly alive to their importance. All dominion over conscience he regarded as a usurpation of the Divine prerogative, and a wicked encroachment upon the most sacred rights of human nature. Whereas the King 'was careful' of episcopal 'Uniformity,' and the parliament had issued Ordinances in restraint of religious liberty sufficient to disgrace even a Spanish government, and to wound the obduracy of a Bonner. Had the King, therefore, been restored to the exercise of his regal functions, when the parliament voted his concessions to be a ground for a future settlement, the probability was, according to the opinion of Mr. Goodwin and others, that the Episcopalians or the Presbyterians, or perhaps both, would enjoy the countenance and protection of the State; and all other bodies of religious people, after a sacrifice of their property, and an exposure of their lives in the field, would be delivered up to the severities of prosecution. These not improbable anticipations doubtless made a strong impression upon Mr. Goodwin's mind, as well as the revenge which he knew to be meditated by the royal party. Under the impulse of those feelings, which such a situation of affairs was calculated to excite, he wrote his two pamphlets in vindication of the army. The political principles inculcated in these publications, as well as in those of his bold compeers, are dangerous and indefensible; they are nevertheless the errors of an ardent and generous mind, desirous, above every thing besides, of restoring to his species those rights which they had received from their Maker, but of which they had been wantonly deprived."—pp. 199, 200.

This paragraph naturally leads us to Mr. Jackson's statements on the subject of religious liberty. We very cordially agree with the liberal views of our author on this interesting question; and we are satisfied of the honourable claims of Goodwin to rank among the

most distinguished of the advocates for unrestricted and universal liberty of conscience. If he has not been noticed so prominently as some others, it is because his services have been less generally known. We think that Mr. J. might have done full justice to his friend, without arguing unfairly against other defenders of the same generous doctrine. He disputes the claims of the Independents to the right of having first taught the principles of religious freedom; and he is very angry that Dr. Owen should have been praised, as among the earliest of his countrymen, who thought and wrote so well on this subject. That Owen was "the first man in England who advocated, when his party was uppermost, the rights of conscience," has been established by evidence, which Mr. J. has not ventured to dispute. There is reason to fear, that Owen's having written against Goodwin's *Redemption Redeemed*, has led our author to detract from his merits in this matter, and to charge him with "genuine fanaticism." The world will certainly smile at this charge brought against Dr. Owen by a Wesleyan Methodist. We believe it to be quite unnecessary to offer any vindication of a man, whose character as a theologian, and a consistent friend of liberty, is far above any praise of ours, or any censure of Mr. Jackson's.

The discussions respecting the origin of the doctrine of religious liberty, which have taken place since the publication of Orme's *Memoirs of Owen*, have greatly amused us. The anxiety of various parties to disclaim the guilt of intolerance, or to fix it equally upon all sects; and the strong desire to get possession of some portion of the praise, which is due to the authors of this liberal sentiment, are proofs of the general prevalence of right thinking on this interesting subject, and that

persecution has at last become unpopular. We are happy to contemplate the results, whatever difference may prevail respecting the origin of the principle. We may be allowed, however, to observe, that the main position in Orme's work, that the fundamental and essential principles of Independency necessarily involve every thing that belongs to religious liberty, and are directly opposed to every species of persecution, has never been met by any opponent; and that after the effrontery with which certain scurrilous Presbyterians of the North, have laid claim to the merit of liberality and moderation for their party, we shall not be surprised at an attempt to prove, that religious liberty was born in the Inquisition, and that her claims were first advocated by the Doctors of the Sorbonne. Mr. J. tells us, that "the Independents have been the most loud and urgent in demanding their meed of praise for their services in this cause." He forgets, however, that the claims of the Independents have been mostly advocated by men who did not belong to their party, and that the fact in dispute has been spontaneously testified by adversaries, if not less virulent, yet certainly better informed than any of their modern revilers. Many such testimonies have long been before the world, and recent ones of a somewhat different character have come under our observation. In an article of the 71st No. of the Edinburgh Review, generally ascribed to Sir James M'Intosh, who is himself a host on any question relating to British history, speaking of the *Memoirs of Owen*, it is said, "In this very able volume, it is clearly proved, that the Independents were the *first teachers of religious liberty*," p. 229. "The History of the British Empire, from the accession of Charles I. to the Restoration," in 4 vols. 8vo. lately published

by George Brodie, Esq. Advocate—a work of very considerable talent and research—contains the following important passage on the subject. "The grand principle by which the Independents overpassed all other sects, was universal toleration to all denominations of Christians, whose religion was not conceived to be hostile to the peace of the state—a principle to which they were faithful in the height of power, as well as under persecution. In this, for which they were bitterly reviled by the Presbyterians, they set an example to Christendom; for, though a secret toleration to a certain extent, or rather a connivance at certain sects, had been allowed in the United Provinces, it was on far less liberal principles, and denounced by the clergy, as most sinful in the magistracy," vol. iii. p. 517. These testimonies we consider not less honourable to the writers who bear them, than to the body respecting which they are borne; and combined with those of Hume, Smith, Laing, and others, are sufficient to set the historical question, in regard to the origin of toleration, for ever at rest. On the part of Mr. Jackson, it is not quite in good taste to sneer at the Independents, for demanding praise on account of their services in the cause of religious liberty, as the hero of his work belonged to this body, and owed to its peculiar sentiments those very views, on which Mr. J. rests the largest portion of his right to the gratitude of posterity. Mr. J. says, "*It was natural for Mr. Goodwin, as the zealous friend of universal toleration to pass into the tents of Independency!*" This remark contains a compliment to Independency which we believe the worthy author had no intention of paying. We accept it, nevertheless; it was the unconscious homage of truth, and we quite agree with Mr. Jackson, that no-

thing is more natural than for the friends of universal toleration to become Independents. We know not to what other sect they can consistently attach themselves. We consider it equally a proof of the truth and excellency of the system, if the love of liberty lead to its adoption, or its adoption naturally produce the love of liberty. We conceive, however, that the latter was the case in regard to Goodwin, as well as in the case of the other writers on this subject at that period. He was an Independent before he wrote on the subject of toleration. This appears from Mr. Jackson's own statements, which makes it the more surprising, that the biographer should not have understood the progress of Mr. Goodwin's mind. While he tells us, that "in recommendation of this system of ecclesiastical polity, he employed both the pulpit and the press, and exemplified its principles during the remainder of his life"—he adds the following account of this system, from which our Independent readers will judge of Mr. J.'s knowledge of their institute, and others will judge of the wisdom, or rather folly, of a man of Mr. G.'s penetration adhering to so stupid a system.

"The Independent mode of church-government, though sanctioned by the practice, and defended by the talents of men of high respectability, is open to very serious objections, which must be felt by its most ardent admirers. It certainly has an unfriendly bearing upon the liberty of the pulpit, which it is of the utmost importance to preserve sacred and inviolate. When a minister is dependent upon a few opulent individuals, and is in fact at their disposal, he is under a strong and perpetual temptation, instead of following the conscientious convictions of his own mind, to accommodate his preaching to the taste of his benefactors. In such a state of things it should seem that the apostolical injunction, 'Obey them that have the rule over you, and submit yourselves,' were more applicable to the pastors of the church, than to the flocks committed to their

care. And that ministers will not appear in an enviable situation, when rendering an account to the great Shepherd and Bishop of souls, who shall have occasion to say, 'I would have done my duty, by declaring the *'whole counsel of God,'* and by exercising discipline upon offending individuals, but I was over-ruled by a majority of votes.'—This system appears also to be highly defective in cases of disagreement. When a spirit of faction happens to prevail in any church, as all foreign authority is disclaimed, there is no tribunal to which the contending parties can appeal: and hence, they are left to erect altar against altar, and to indulge themselves in all the bitterness of strife. 'In the Independent way,' says the great Baxter, 'I disliked the lamentable tendency to divisions and sub-divisions, and the nourishing of heresies and sects. But above all I disliked, that most of them made the people, by majority of votes, to be church-governors, in excommunications, absolutions, &c. which Christ hath made an act of office; and so they governed their governors and themselves: and their making a minister to be no minister to any but his own flock, and to act to others but as a private man.'—pp. 58, 59.

A lover of liberty adopting a system inimical to the most valuable of all the exercises of liberty, that of the pulpit! A man of high independence, becoming a sneaking, servile man-pleaser! A lover of peace and union, the adherent of a scheme of universal strife, and interminable division! Either Mr. Jackson has caricatured independency, or his favourite author must have been a very simpleton to adopt, and through life defend, such a system of folly and degradation. Mr. Goodwin was much better instructed in the kingdom of heaven than his biographer. He counted it no dishonour to hold his office by the suffrages of his brethren, and no degradation to be supported by their bounty. The love of power, and the disinclination to trust to that provision which the King of Zion has appointed for the ministers of his kingdom, are the grand objections to the religious polity which Good-

win defended, and to which we count it our most distinguished privilege to belong. We say privilege, and we ought to be allowed to know it better than Mr. Jackson. We are now becoming old in the service, and we speak for ourselves and for the body of our brethren. We know not what it is to be dictated to in the pulpit, or over-ruled in the bench. Our independence has never been sacrificed to the rich few, or demanded by the many poor. We know not what it is to fear mitred displeasure on the one hand, or the decisions of a *superintendent* and the scrutiny of a *conference* on the other; and we find in Scripture as little sanction to the regimental-like arrangements and anti-pastoral character of John Wesley's system, as to the secular aggrandizement and anti-scriptural orders of the Established Church. To riches we have never aspired, and of the evils of poverty we have no reason to complain. We envy not the splendid endowments of the hierarchy, nor even the snug and worldly provisions of Methodism; yet there is not a member of our body who does not revolt from the profane apology which this gentleman chooses to thrust into our mouths at the bar of Christ. The downy rector, reposing on the lap of abundance wrung out of an unwilling parish, may turn up his eyes, and bless God that he is independent of his people, though for the sake of Christ's love, happily dependent on the law and the sword; and the Methodist preacher may comfort himself that the Conference provides for him, and keeps him in his station, though the members of a district might starve him, and his congregation rejoice at his removal; with no bond interposed between us and the people of our charge, but that of voluntary and reciprocal friendship, and no security for provision but that which

arises from the success of our labours and the influence of christian principle, we are satisfied that every thing is as it should be. We would decline to exchange places with any of our more privileged, though less independent, neighbours. We despise their sneers, we protest against their commiseration; and in their face, and the face of our brethren too, we boldly declare that we are **INDEPENDENTS**. We should apologize for thus speaking of ourselves, and for such digressions, did not the occasion call for it, and were not the work before us a book of digressions, in which the author often provokes controversy by his mis-statements or his asperity towards those who differ from him.

The other great subject of the volume, in which Mr. J. puts forth all his strength, is that of universal redemption. That Goodwin was sincere in his opinions on this and some collateral topics, that he adopted them from conviction, and defended them with ability, and in general with christian temper; that his views were sometimes mistaken, and often misrepresented, and that for holding them he was branded with undeserved obloquy, we most freely admit. We respect the man, and do honour to his integrity and zeal, but we differ decidedly from him and his biographer on the extent of redemption. We must tell Mr. Jackson, however, what he might have known before, that we, and the body of persons called Calvinists, are not the advocates of a limited atonement or of sovereign reprobation. No, we hold that the sacrifice of Christ possesses infinite worth, and in regard of sufficiency is able to save a thousand worlds. We are satisfied that no human creature would suffer the condemnation of eternity, but on account of personal guilt, and that no de-

tree of God interferes with the salvation of any sinner to whom the Gospel is preached. That an unfettered proclamation of mercy to the chief of sinners who believe in Christ is made by Calvinists, we suppose it is needless for us to assert. How Mr. J. can answer to his conscience for quoting with approbation such language as the following, from Goodwin, we are unable to conceive. He speaks of his opponents as men, "who presume to set bounds to the grace of God, which he never set; who preach this, in effect, for Gospel, to the world; that God never bare any good will to the greatest part of them, but decreed from eternity to torment them with the vengeance of eternal fire; who preach also that those whom they call elect, though they prove the first-born sons of Belial, and provoke the God of heaven with the height of all abominations, may abide all this while in the love of election, and are in no possibility of mis-carrying in the high concernment of salvation."—p. 336. For shame, Mr. Jackson! *Thou shalt not bear false witness against thy neighbour.* That unguarded language was frequently used on these subjects when Goodwin wrote, and that a few ignorant and presumptuous men will yet speak and even write foolishly about them, need not be denied. But to represent such statements as specimens of the ordinary preaching of Evangelical Calvinists, we have no hesitation in saying is *gross and unchristian misrepresentation.* The sentiments we regard as horrible, and indignantly repel the imputation of them.

We shall not be expected to enter into the main controversy. Mr. Jackson, however, advances nothing new on it; and a particular account of the debates connected with it, into which Mr. Goodwin was led, would not be interest-

ing to our readers. Allowing for the strong party feeling which the author constantly discovers, his account of Goodwin's writings is valuable to the lovers of dissenting history. With some of them we were previously acquainted, and always esteemed them. His "Divine Authority of the Scriptures asserted," is a work of great value and full of sound theology and original views of the Bible. And even his "Redemption redeemed," will well repay an attentive perusal, if the mind be previously established in the truth. The incidents in his life which we could have marked as deserving to be extracted, are comparatively few. We wish sincerely we could have spoken more eulogistically of the work than we have done; but truth has compelled us to express our disapprobation of several things in it. We are satisfied that Mr. J.'s talents, had they not in this case been influenced by his political and religious system, could have produced a better book. Of the death of Goodwin, no account could be furnished. It appears to have taken place in 1665. He lived during a stormy period, and felt severely its numerous hazards and vicissitudes. His political and religious errors were those of a conscientious and disinterested mind; and they were held in common with many, of whom, with all their faults, the world was not worthy. The man who would write and act in the spirit of the following paragraph, it would be wrong to doubt has gone to join the noble army of martyrs and confessors, and has all his delinquencies completely washed away.

"My God and my conscience have deeply engaged me in a warfare, very troublesome and costly; even to contend in a manner with the whole earth, and to attempt the casting down of high things, which exalt themselves against the knowledge of God. And

daily experience sheweth, that men's imaginations are their darlings, that he who toucheth them toucheth the apple of their eye, and appeareth in the shape of an enemy. To bear the hatred and contradiction of the world, is not pleasing to me; notwithstanding, the vehemency of desire which possesseth my heart, of doing some service in the world whilst I am a sojourner in it, and leaving it at my departure upon somewhat better terms for the peace and comfort of it, than I found it at my coming, swallows up much of that offensiveness and monstrousness of taste, wherewith otherwise the measure I receive from many would affect my soul.

"I have the advantage of old age, and of the sanctuary of the grave near at hand, to despise all enemies and avengers. I know that hard thoughts, and hard sayings, and hard writings, and hard dealings, and frowns, and pourings out of contempt and wrath, abide me. 'But none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.' Farewell, good reader, in the Lord; let him have a friend's portion in thy prayers, who is willing to suffer the loss of all things for thy sake, that the truth of the Gospel may come with evidence and demonstration of the Spirit unto thee, and remain with thee. If the embracing of the truth before men, keep thee from preferment on earth, it will most assuredly recompense thee seven-fold, yea seventy times seven-fold in heaven."—pp. 429, 430."

*Sermons, by the Rev. J. W. Cunningham, A. M.* 8vo. 10s. 6d. London. 1822.

MR. CUNNINGHAM is a man of considerable powers, and of a highly accomplished mind; though he does not seem hitherto to have fairly tasked his intellectual strength. With respect to the sermons before us, he states with evident sincerity, that "he has been much disappointed in the success of his endeavours to fit them for the public eye." We shall frankly say, that they have also disappointed us, not so much on account of any positive deficiency, as from a prevalent feeling while

we were reading them, that their author was capable of higher things. We had expected from Mr. Cunningham strong reasoning and profound theology, but of these we have found a slender portion; he seems to have intended, that his work should be marked by simplicity rather than depth, elegance rather than force, persuasion than reasoning, and, above all, by usefulness rather than by self-display. In this he has fully succeeded;—we are aware that this is high praise, and we give it without the smallest abatement. The attestations to Gospel truth are direct and distinct; and we were delighted to recollect at the same time, that these plain and impressive exhortations were addressed to a congregation in part, at least, composed of gay and thoughtless youth,\* whose elevated sphere of life and action may too probably carry them beyond the range of a faithful ministry.

Excepting when there is something peculiar in the circumstances of a volume, to call for a departure from the usual course, it is generally the fairest, as well as the easiest way of setting the character of sermons before the reader, to give extract rather than detailed criticism. We shall now adopt this plan, and having already expressed a favourable opinion of the present work, we shall proceed to justify it by example.

"You must receive the word with lowliness—surely this is a state of mind peculiarly befitting a creature continually wrong, while receiving the lessons of a Being who is invariably right. Should not such a student approach the sacred volume with profound humility; with a deep conviction of his own ignorance and corruption, and of the infallible wisdom and condescension of the Great Father. But in how many instances does an opposite temper of mind prevail. The

\* We understand from the preface, that the youths of Harrow school attend on Mr. Cunningham's ministry.



posed 'rationalist' in religion, for example, seats himself to the sacred volume, as though he were privy to the secrets of heaven, and as though the limits of truth were to be measured by the grasp of his own understanding.—Nor do even the more devout readers of Scripture always escape from a somewhat similar error. Some, for instance, not satisfied with the plain meaning of the word of God, fancy a latent sense, which will be disclosed only to the holder, and more prying, and ingenious inquirer. I mean not, indeed, to deny, that a spiritual eye, under the guidance of the Holy Ghost, will make larger discoveries of the mind of God than others, and that Scripture will convey to such an individual, many a lesson denied to the rest of mankind. But I wish to expose that spirit of rash and presumptuous interpretation of Scripture, which transforms all that is simple into something mysterious and concealed; frames first a system in religion, and then bends every passage of the Bible to sustain it; converts a book of plain truths for plain men into a book of spiritual enigmas; founds a theory on a solitary word, and opposes to the results of modest and devout inquiry, conceits struck out at the moment, and which, if admitted, would shake every foundation of orthodox religion, of sound morality, and of common sense. 'God is in heaven, and we upon earth.' May this truth sink deep into the soul, fill us with suspicion of ourselves, and admiration of God; and dispose us rather to listen and learn, than to dispute and invent. Doubt, change, and distraction will almost infallibly follow a man who treads the hill of Zion as an unknown land, of which all the paths, and heights, and pleasant places are, for the first time, to be discovered and delineated by himself. Such an individual may begin in devotion, but he will ordinarily proceed in enthusiasm, and perhaps end in infidelity."

We have selected this well expressed paragraph, as applicable to a class of religionists, who have, of late years, made themselves remarkable by the audacity of their interpretations of Scripture, and by the consequent abruptness of their changes of profession. For many passages of eloquent reproof and animating exhortation, we must refer to the volume itself.

*A respectful Letter to the Earl of Liverpool, K. G. First Lord of*

*his Majesty's Treasury, &c. &c. occasioned by the Speech imputed to his Lordship at the Isle of Thanet Bible Society Meeting, October 17, 1821. By the Rev. H. H. Norris, M. A. Perpetual Curate of St. John's Chapel, Hackney; Prebendary of Llandaff, and Chaplain to the Earl of Shaftesbury. 8vo. price 7s. London: 1822.*

WE have hesitated a little whether to take any notice of this publication, since it will share the fate of this redoubtable antagonist's former works, be wondered and laughed at for a time, and then depart to the usual depositories of all such small-ware controversy—the grocers' and chandlers' shops. After, however, such a quantum of deliberation, as so weighty an affair merited, we determined not to treat the worthy Prebendary with even the semblance of negligence, but to give him such chance of immortality, as our enduring page may afford.

In a book which was of old a great favourite with us, the Voyages of Captain Lemuel Gulliver, that veridical narrator relates that he once fell among a set of literati, so deeply engaged in habitual thought as to require the application of a box on the ear before their attention could be called off from their abstruse meditations to the affairs of every day life. To effect this desirable purpose, a servant, with the dignified title of a *flapper*, stood near them armed with a bladder, which he ever and anon *flapped* on the ear of the abstracted meditant, when any extraneous circumstances called for his special notice. From this description Mr. Norris seems to have taken a useful hint, and aware of the danger of falling into self-forgetfulness, to which all corporations both great and little are continually liable, he has benevolently elected himself to the high office of *Flap-*

per to the Bible Society, and he appears resolved, that in his hands it shall be no sinecure. He is always on the alert; he works his bladder—fit emblem of his book, noisy and empty—with infinite glee; he flaps to the right and left, and if the managers of the Society should fall asleep, he must be acquitted of all blame. His diligence is really meritorious; he runs about in all directions; inspects the proceedings of every meeting; hangs like a hound on the traces of Mr. Dudley; looks vigilantly after the collectors, and is especially tenacious concerning any departure from the strict letter of the fundamental laws of the Institution.

It is utterly impossible but that in the common course of human affairs there must be mismanagement. And especially in large bodies, extending their influence through multiplied and subordinate agencies, failures are to be reckoned among the inevitable attendants on great designs. Now, though we are, heart and hand, strenuous supporters of the Bible Society, we are very far from wishing to affirm, that its benevolent and enlightened administrators have always kept clear of practical errors; their theory has, we believe, been invariably sound, but their inferences have not always been correct, and their eventual determinations have betrayed the infirmity of the process by which they were induced. Still less would we undertake to defend every thing that has been done or said, by the countless actors and speakers who have contributed their well-intentioned efforts to the furtherance of the great objects of the Society. Passing through the infinite series of associations, branches, committees, sub-committees, collectors, depositaries,—who will stand forward to vindicate every thing that may have

occurred during the operations of this immense machinery?" But we would also ask, what wise and benevolent man, contemplating the mighty objects and the successful efforts of this holy and magnificent combination, would make it responsible for every little flaw in its indentures, or every trifling awkwardness in its evolutions? Mr. Norris, however, has undertaken this questionable task; he puts on an air of intrepidity and confidence; and by dint of dashing assertion and bold accusation, mixed up with shreds of speeches, and patches of reports, and eked out with supplementary hints and exclamations, has got together a mass of materials which, whatever may be our opinion of the motive which prompted him to the task, or the talent which aided him in the collection, gives us the highest possible estimate of his industry. Really the Bible Society must lead its Flapper a terrible life! Other men in Mr. Norris's situation, would probably be, in all intervals that could be spared from their professional studies and labours, indulging in classical or other literary recreations; but he seems to be immersed, from morning to night, in the "high matter" afforded him by all the addresses, advertisements, handbills, placards, speeches, reports, pamphlets, cards, catalogues, tables, extracts, analyses, letters, &c. &c. that he can scrape together. We extract from the references connected with four or five successive pages, the following list of odds and ends connected with Mr. N.'s favourite reading.

The Reports of the Bristol, Gloucester, Suffolk, Staffordshire, Huntingdon, Cinque Ports, Southwark, Yarmouth Auxiliary Societies—Christian Remembrancer—Carlisle Journal—Kentish Courier—Philanthropic Gazette—New Times—Dudley's Analysis

—Simeon's Congratulatory Address, &c.

We cannot help thinking that all this deserves to be noted among the more striking illustrations of the obliquities of the human mind. That a man of education, literary habits, and ecclesiastical rank, should waste his time and opportunities in such turn-spit work as this, is to us perfectly unaccountable.

Mr. Norris attaches himself with peculiar tenacity to the sayings and doings of Mr. Dudley, and affirms, what is very probable, that in many instances much indiscretion and bad taste has been betrayed at the public meetings of Auxiliary Societies. And what then! if all manner of insipidities were uttered at those assemblages, how would it invalidate the grand principle of the Institution itself. It would indeed shew the necessity for increased vigilance on the part of the Committee, and if this were really required, the Society is so far indebted to Mr. N. for his diligence in his useful office. Without going the length of approving every measure that the Bible Society has adopted,\* we shall venture to affirm that the very nature of Mr. Norris's opposition shews that the system is good, and that on the whole it has been well administered. Who, for instance, that had a plain and manly cause to vindicate, would condescend to such a dagger and dark lantern system of assault, as the following note displays?

"In the very highest degrees of the order (viz. the Illuminés), there were modified mysteries for those who by their rank were to serve for a protection to its plots, without knowing their tendency. Barruel's Hist. of Jacobinism, vol. iv.

\* For instance, we think it a matter deserving of consideration, how far it may be advisable to persist in the present system of female collectorship; we have frequently heard it strongly argued against.

p. 242. That the Auxiliary Anniversaries of the Bible Society are its *modified* mysteries, is in effect stated by a Vindicator of the Hibernian Bible Society, in the Patriot of Nov. 8th, 1821.—'No speakers can stand before the public under a more watchful and severe guardianship than the speakers on those occasions; they have always been selected by the Committee, and although every man so selected is permitted to use such arguments on behalf of the Society's objects as may appear to him best calculated to convince the auditory, yet he enjoys this liberty only at the discretion of the Chairman, who is vested with full powers to prevent any man from wandering into irrelevant topics; nay, the speakers, it appears, are so well drilled and disciplined, that 'if any man had ever harboured the intention of uttering a single sentence disrespectful to the Establishment, a mere glance at the personages by whom he was surrounded, would have stifled his purpose in the birth.' It is in the Bible Association Meetings, that the plain truth is spoken. An occasional incognito visit to some of these evening conventions for free inquiry and remark, held continually in different parts of the metropolis, as well as in most of the towns and villages of the kingdom, for instilling into the lower orders the Bible Society's principles, and indoctrinating them with its designs, would be time very profitably spent by those who know no more of the Society than what is divulged in its state assemblies, when Prelates and Nobles are to be entertained."—pp. 25, 26.

It would be unmanly to characterize this note, and others of the same kind following, in any other way than by stigmatizing them as contemptible falsehoods. Let Mr. Norris only suppose a similar train of insinuation levelled at himself—what would be his feelings, and what his answer? He either has evidence that the malignant character of these assemblies is such as he has described it, or he has not; if he be in actual possession of it, there can be no difficulty, we are sure that he would feel no delicacy, in producing it; if he have it not, there can be but one opinion as to the motives which instigated these muffled inuendoes.

It would require a long history to enable us to expose the true character of his disjointed scraps

relating to the secession of the Irish Primate and the Bishop of Meath, from the Hibernian Bible Society. Mr. Norris's facts are garbled and insulated, so as to serve his own peculiar purpose; but he has failed in bringing forward any evidence whatever of the only point which would have been worth his proving,—their disavowal of the grand principle of the Bible Society. Neither can we follow him through the laborious detail of his remaining accusations; some of them are palpable exaggerations and misrepresentations, and the remainder would require, for a full exposure, reference to documents not within our reach. One specimen of Mr. Norris's christian and gentlemanly feelings, must not, however, be omitted.

Mr. Henderson who, though he is now a dignified character, elevated in the Society's annals to the Doctorate, and chronicled there as the companion of all the Excellencies, Counts, Archimandrites, and Princes of the Russian Empire, nay, of his Autocratical Majesty himself, once moved with his companion Dr. Paterson in a much less splendid sphere of life in the Carron Iron Works upon the River Clyde, from which obscurity they both emerged together at the call of the Edinburgh Missionary Society in 1803, and being destined for India to propagate the Gospel there, were sent to Denmark to be smuggled to the scene of action as stowage passengers from thence, the direct course at that time being not so passable."—p. 198.

Had Mr. Norris no friendly adviser to stay his hand, before this miserable and ineffectual sarcasm was committed to the press? Of the two admirable men who have raised themselves by exalted talent and piety, from 'obscurity' to fame, it were idle to speak in terms of eulogy; their praise is not only in all the churches, but in all the world. Has the amiable prebendary ever met with Dr. H.'s travels in Iceland? If he have not, he has a high literary feast in reserve; but if he have, let him blush at this vulgar abuse of

a man, whose name as a traveller, writer, and learned Missionary, will live in grateful memory, when Mr. Norris's has met with its opposite desert. Had Mr. N. been originally employed by the Carron Company, we are quite persuaded that he would have stood little chance of emerging from that station of useful labour.

*Codex Criticus of the Hebrew Bible, wherein Van der Hooght's Text is corrected from the Hebrew MSS. collected by Kennicott and De Rossi, and from the Ancient Versions; being an Attempt to form a Standard Text of the Old Testament. To which is prefixed, an Essay on the Nature and Necessity of such an undertaking. By the Rev. George Hamilton, A. M. 8vo. 7s.—London: Ogle, 1821.*

THE question of a new revision of the Sacred Text is one apparently of extreme simplicity, and yet when practically investigated, it presents itself entangled with so many difficulties as to make the hardest innovator pause, at least, in his decision. It is admitted, on all hands, that there are textual errors both in the Old Testament and in the New; and there is considerable harmony of opinion as to the sources and the peculiar character of the errors themselves; but that this extensive agreement is not sufficient to form a satisfactory basis for the settlement of correct readings, must be evident to every one even slightly acquainted with the present state of the question. For a time Griesbach's Canons of Criticism, and especially his classification of MSS. under different Recensions, appeared to be established on such incontrovertible grounds as to defy assault; or, to speak more correctly, they were the result of such severe and skilful labour as to leave few either able or willing

to follow him. His *Symbole Critice* and his *Prolegomena* contained such a mass of criticism and collation, under a new and plausible arrangement, as to throw all mediocrity of knowledge and industry into despairing acquiescence. Dr. Lawrence, at length, in a work which reflects the highest credit on his learning, diligence, and correctness, struck a blow at Griesbach's system, that—we will not venture to say demolished—shook it to its foundations, and made it appear that, at least, fresh evidence and argument were required on so important a point. With respect to the Old Testament, the labours of Kennicott and de Rossi were mainly directed to accumulation, and no systematic attempt, of which we are aware, has been made to extract from the chaos of collections, a pure and unvitiated text. Jahn has done a little towards this desirable work, though we believe his positive alterations are extremely few—as far, indeed, as our recollection extends, only one, but we are writing this where we are without means of reference to his volumes—and all that has been accomplished in this way has been in the form of selection and annotation, without amounting to a specific change in the text itself. In fact there is not only so much fatigue to be undergone, but such fierce and multiplied prejudices are to be encountered, that, independently of the utter hopelessness of adequate remuneration, we do not wonder at the reluctance felt by Hebrew scholars to enter on so thorny and rugged a field. Of the three grand revisions of the Hebrew text, that which is usually denominated the *Masorah* is the least trustworthy, and yet it was implicitly followed in the Rabbinical Hebrew Bibles, and has more or less tainted every subsequent edition. When this was adopted, all copies which had

been adjusted on different principles were indiscriminately condemned, and hence the rarity of MSS. above the age of 600 or 700 years. *Hinc*, says Walton, *est quod pauca habemus exemplaria Hebraica 600 annorum*; and even where MSS. of a prior date exist, they are generally disfigured by arbitrary emendations, and by the introduction of the Masoretic punctuation, which, whether right or wrong in itself, is here decidedly out of its place. That any uncertainty should exist on a point of so much moment would, at all times, be a subject of regret, but at the present period it is a matter of primary importance that there should be a definite understanding. This may be styled the era of translation; the Scriptures are, in every direction, undergoing the process of transfusion into foreign tongues, and it is worthy of most serious consideration whether steps should not be taken to insert, at least, the very few substantial changes which require to be made.

“The progress of the Baptist Missionaries in translating the Scriptures into the languages of the East has been deservedly applauded by Christians of every denomination, but it must be regretted that these excellent men have not been furnished with the best basis for their work, and that they are obliged to take from an incorrect text, those versions, which will probably remain for many generations, the standards of truth among their respective nations. And if they do not implicitly follow the printed Hebrew text, much valuable time must be lost in determining what emendation they ought to make. Nor is this loss of time and perplexity the only evil to be apprehended; the most zealous supporter of the printed text, or of our authorized version, must allow that they contain some apparent contradictions. The translations which issue from the Indian press do not fall into the hands of barbarians, but into the hands of men prepared to cavil at them, and to compare them with their own sacred writings; and were they to discover any of the defects of the text alluded to, it would be difficult to make them comprehend how their cavils were confounded, and how appa-

rent contradictions were satisfactorily explained by the principles of just criticism. Were a Brahmin or a Mahometan, for example, to ask a Missionary how it happened that a son was older than his father (2 Chron. xxii. 2.) the only explanation which could be given, would but occasion a second question; 'Why did you not give us a correct Bible?' As every modern translation deviates from the printed Hebrew text (none, perhaps, so little as the English version, and its deviations, as the following pages will shew, are not a few) would it not be better to make authorized corrections by persons properly qualified, than to leave every translator to form a text for himself.—pp. 11, 12.

The materials for such correction are to be derived from—1. Copies of the original text. 2. Its ancient versions. 3. Its parallel passages. 4. Quotations from it. Of all these Mr. Hamilton has availed himself in this truly learned but unpretending work. He has set about his task with a strong feeling of its difficulty and delicacy. "*The least particle of gold,*" he emphatically observes, "*is gold;*" and he is too good and too discreet a man to indulge himself in trying unhallowed experiments with the *fine gold* of the word of God. In a perspicuous and comprehensive form he has communicated the result of extensive critical reading and reflection, and without hazarding an opinion as to his entire success—an opinion which would require investigations as laborious and protracted as his own to justify us in giving decidedly—we shall, at least, warmly recommend his valuable manual to biblical students as an able and instructive illustration of the general subject, and as containing, in an available form, the substance of many and expensive volumes. The Prolegomena are brief, but sufficient; the Codex Criticus is admirably arranged and printed; there is a useful Synopsis of the various readings; a list of errata in Vander Hooght's Bible; an Appendix of notes; and a short but interesting critical notice of

the early editions of the Hebrew Scriptures.

After all, it is truly gratifying to ascertain that, amid all the difficulties attending the preservation of the sacred text in so singular and easily interchanged a character as the Hebrew, so few errata are to be found. The total number of various readings which can be considered as affecting the meaning, is only 147, and of these some are of trifling import. Such has been God's care over his word, and such the purity with which it has come down to us, notwithstanding the folly and the knavery of those who have presumed to tamper with it.

*Sermons on important Points of Faith and Duty. By the Rev. R. P. Buddicom, M.A. F.A.S. In two vols. 12mo. price 10s.—London: Seeley, 1822.*

It would greatly lessen the anxiety, as well as abridge the labours, of a reviewer, if a sort of graduated scale, with a system of references like the Origenian asterisks and marks of definition, were adjusted for his use and relief. We are almost tired of the effort necessary to avoid the perpetual recurrence of the same phraseology, and the frequency with which we are called on to apply the language of critical censure or approbation to works of the same class and level, taxes our ingenuity to the uttermost. In the present instance we find some embarrassment from this circumstance. Mr. Buddicom's Sermons have afforded us considerable pleasure in the perusal, but we hardly know how to define the kind or quantity of our gratification, without launching into dissertation and analysis much beyond either our personal convenience or the necessity of the case. Since then we must decline a regular dissection of forty-two sermons, which we have read with



different degrees of attention and interest, we must be permitted to say, in brief and general terms, that their statements of christian doctrine, if not remarkable for depth, are clear and unembarrassed, and that, without making ourselves responsible for every sentiment or expression, we recommend them as animated appeals to the heart and conscience. The following extract from the fifth sermon of the first volume, "On the Exemplification of Religion," is a fair specimen of his average style.

"How many are this day on earth faithfully serving the Most High; how many are in heaven, blest with the vision of his glory, and reposing in the rest of his love, whom the example of christian friends has assisted, in the hands of the Spirit, to turn from darkness to light, from sin to holiness, from satan to God! Would you persuade men to encounter the toils of the way to Canaan, and all the difficulties of its attainment? Shew them by your conduct, your peace, your joy, your love, what are your supports and your privileges: point their attention, not only to the manna by which you are fed, and the water by which you are refreshed, but to some glimpses of the country whither you are journeying. Imitate Joshua and Caleb; give a faithful report of the good land. Exhibit alike the power and the privileges of religion. Even the meanest christian may be an instrument of awakening an immortal and endangered spirit from the lethargy of carelessness, the slumber of formality, or the presumption of wilful sin; and of leading it, in penitence and faith, to the offered salvation of the Gospel. O that I could arouse all your hearts to obey the calls of a higher and a holier ambition than that of encouraging each other in the frivolities of time and ease! By the worth of your own souls—by the worth of their souls, whom the strong ties of nature, affection, or friendship should bind to your hearts—by your own desires of heaven—by your desires that those who are dear to you should meet you there—by the constraining power of the Saviour's love—by the claims of gratitude which he has established upon you—let it be seen that you have been with Jesus. Endeavour to lead your children or your parents; your brothers, or sisters; your friends, or neighbours; your servants, or dependents—all, in short, within the circle over which your influence extends, to admire the beauty of holiness. Thus induce them to turn to

the things of their eternal peace. You shall in no case lose your reward. They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and for ever."—pp. 82—84.

These sermons were, with few exceptions, preached in the regular course of the author's ministry; and their arrangement for the press occupied the hours of "a severe illness which long excluded him wholly or partially from public ministerial service."

*Correspondence between the Rev. Robert Hall, M.A., his Friends, and the Writer of the Review which appeared in the Christian Guardian for January 1822, of Mr. Hall's Apology for the Freedom of the Press—1822.*

WE notice this publication chiefly by way of caution. The name of the Rev. R. Hall is placed so conspicuously on the title page as to induce a belief that a large portion of the 'correspondence' belongs to him, whereas his share of it simply consists in one letter, and occupies a little more than nine out of the seventy-four pages which make up the pamphlet. Whether Mr. Hall was right or wrong in republishing the "Apology for the Freedom of the Press," we shall not venture to determine, but we are, at least, sure that he had considerable provocation to come forward with some public expression of his real opinions. He had been extensively misrepresented; it was matter of common assertion that his political sentiments were changed, that he had "repented of the sins of his youth," and that he had considerably abated of his hostility to establishments; while his liberal eulogy on the liturgy was quoted *ad nauseam* on every occasion where it could be intruded. It was quite clear that Mr. Hall's praise of that collection applied only to the devotional part; as a Dissenter there was

much that he could not allow; as an Antipædobaptist he could not approve infant sprinkling, and as a man of sense he could not but condemn the dangerous absurdities of baptismal regeneration and the sweeping euthanasia of the burial service;—but these were awkward topics, and the concession was graciously received without allusion to its implied limitations. There might be dexterity in this, but there was little fairness. Mr. Hall and his friends were somewhat annoyed with this disingenuous conduct, and with the intimations of political tergiversation which were not unfrequently coupled with the officious display of his *liberalized* sentiments towards the establishment. To cut short all this at once, Mr. H., in part, we have understood, at the suggestion of an individual who occupies the highest ground of public admiration as an original thinker and a master of powerful and vivid expression, determined on republishing the Apology. This step we neither praise nor blame; we have no doubt that Mr. Hall counted the cost, that he calculated on the reproving countenances and distant bows of those who had previously greeted him with cordial smiles and extended hands, as well as on the noisy assault of all those small partizans whose only weapon is their clamour.

A review of his republication, appeared January 1822, in a periodical conducted by friends to the establishment. Of that article we shall say nothing more than it did not appear to us in the least to call for any answer on the part of Mr. Hall, nor did he take any notice of it, until, for obvious purposes, it was inserted in a newspaper published in the town where he resides; at whose suggestion it was so published, we can only guess. To the article thus obtruded on the inhabitants of his

own neighbourhood, Mr. H. felt it expedient to reply, and we have no hesitation in expressing our extreme regret, that he should have condescended to engage in a conflict with an anonymous adversary whose defeat—and a thorough defeat he has sustained—would not yield him the slightest advantage. A more captious, cavilling, pertinacious wrangler than the “writer of the Review” never set pen to paper; he is eternally hovering about the subject, instead of manfully grappling with it; he is a mighty dealer in taunts, and a most magnanimous word-catcher; he gives himself great airs of superiority, and looks down from his imaginary elevation on his antagonists with a self-complacency that is quite amusing. His temper, indeed, is rather doubtful; he talks a little in the style of Sir Fretful; he parades too much about his coolness, and is too solicitous to convince us that he is smiling and laughing, not to betray his anger and mortification.

Add to this that there are some omissions in this republication. The first letter of W. W. was a pointed one, and should have been inserted entire; and, if we mistake not, there was a short note signed *Amicus Curia*, which would not have occupied much room.

But we most wonder at the extreme imprudence with which the “writer” has betrayed his consciousness of discomfiture. He has *revised and corrected* his own letters, as he informs us, but he does not appear to have given that advantage to his antagonists. And if he were satisfied that he had beaten them before, why did he feel it necessary to insert a series of elaborate foot-notes to take off the edge of their arguments? He talks of their “folly and equivocation;” he, who is the weakest and most desperate equivocator we ever encountered.

This writer dwells with infinite

glee on the five weeks' interval between the date of the "Review," and that of Mr. Hall's reply, as if the whole of that time had been occupied in its composition. If he believe this, we admire his simplicity—if it were an attempt to compose on the credulity of his readers, our admiration must

be reserved for another quality which we are reluctant to name.

In the concluding remarks, this pithy debater sums up, with the finest air of impartiality imaginable, the leading points of the controversy; assigning, with all possible complacency, the victory to himself!

## *Literaria Rediviva*; or, *The Book Worm.*

### *The Worldling's Looking-glasse.*

In our last number we gave some account of a book without a title; in the present case, we have to lament the absence both of the title and of some of the first leaves of the Epistle Dedicatorie. Happily, however, the more important part of the requisite information, is supplied by the signature to the letter, which is dated "*from my study at Low Layton, in Essex, Jan. 1, 1630. Edmund Cobbes.*" Respecting this individual, we have not the present means of obtaining any particulars, and we must defer until a more favourable opportunity, the necessary inquiries. His political and religious principles will be inferred with sufficient accuracy, from the following extract.

"Touching those that carpe at the present estate of church discipline, it lies not in the limits of my text to say much, yet thus much I wil say, though many things may seeme to be misliked, as not so precisely good to them that look a far off with a sleight imagination, yet may very well be tolerated in policie to keepe peace and quietnesse, for it is no sure course to goe about to change lawes, and to breake downe discipline, which is already established (to please the itching fancies of those humorous sectaries, which delight in nothing but innouation) lest therewith all comelines and good order be overthrown. *David's* resolution is worne out of date, he said, hee would looke to his wayes, that he did not sin with his tongue; but now a dayes men are false from *David's* practise to be busie bodies to prie and to looke into matters of state, and to censure and carpe at the

gouernment of the church, which was so graciously established by that vertuous Princesse of blessed memory, *Queene Elizabeth*, now as glorious a saint in heauen as euer shined in this our hemisphere, and since ratified and confirmed by two learned Kings, vpon the examination of the learned clergy, confirmed by the Peeres and nobilitie, and subscribed vnto by the Commons, by the powerfull authoritie of that honourable Court of Parliament, and now many yeares experience hath taught vs to bee peacefull and religious, yet for all this they can see moates in the church, but care not for searching their owne hearts, and reforming their crooked manners; and so being puffed vp with singularitie they thinke they are able to instruct the wisdome of the State without booke, when as they cannot learne obedience, their owne duty, in all the bookes in the world.

"Brethren, what meane you to pry into those things which are about your reach, and cannot be fathomed by your shallow conceits?"—pp. 241—244.

The book itself is a small 12mo. containing about 400 pages, and professes to set before the worldling, "a looking-glasse, wherein hee may cleereely see what a woefull bargain hee makes, if he lose his soule, for the gaine of the world." From *Matthew xvi. 26.* as a sort of text, this subject is discussed, not with much display of Christian doctrine, but rather in the way of a moral treatise, with a continual and explicit reference to Scripture truth. Without the slightest claim to originality, with none of that fine vein of rich and imaginative illustration, which distinguishes the more successful disciples of the "olden"

school, and with very few of those felicities of thought and expression which hang, ripe and glowing, about even the inferior standards of that intellectual Eden, Mr. Edmund Cobbes is yet by no means to be contemned as a writer. There is nothing weak or grovelling in his style or feelings; he maintains a manly and consistent tone of expression; and he occasionally bursts into an animated strain of vigorous exposure and remonstrance. He seems to write much to his own gratification, when he can cite a running commentary of examples.

"But, alas, riches are so farre from profiting vs, as that they are the cause of much euill to soule and body, for they that will bee rich fall into temptations, and into many dangerous lusts. The loue of money made Balaam aduenture to make a long journey to go to curse the people of God. For hope of reward Dalilah was allured to betray Sampson her beloued husband. Hope of preferment will make Doeg flatter Saul and speake euill of David the beloued of the Lord. And Absolom will seeke his Father's life to gaine his kingdome. If Ioab may but get the chiefe captainship, hee will make no scruple to kill Amasa. And Abimelech will embrue his hands in the blood of threescore and ten of his brethren to make himselfe way to the crown. The loue of money made Iudas sell his Lord and God for thirty peeces, the price of a slaue, by which meanes he brought the blood of Christ vpon his soule, that it had bene good for him if hee had neuer bene borne. The loue of gaine so tipt the tongue of Demetrius, that he became a subtil orator to plead for idolatry. The loue of money made Gehazie run after Naaman with a lie in his mouth, and so for a little money and change of raiment to sell God's honor, and his master's credit. The loue of Naboth's vineyard made Ahab purchase a place of pleasure with the price of the blood of his subiect, which procured the bane of him and his familie. The Babylonish garment, and wedge of gold made Achan expose himselfe and all the host to the iudgement of God. The loue of money will make men cruell and vnnatural: cruell to couet fields, and to take them by force. Vnnatural, that many doe not spare the liues of their owne parents, as may bee scene in Absolom, his will was good, but the Lord disappointed him."—pp. 43—45.

. . . . . The greedy desire which

Shimei had to bring backe his seruants, made him aduenture his life. The loue of money, and hope of reward made Ziba to slander and falsly accuse Mephibosheth his master's sonne of treason. Money made the souldiers to report a lie, when they watched the Lord's sepulchre."—p. 46.

He now and then gives a sample of that pithy and sarcastic manner in which our ancestors delighted. He taunts the rich by telling them that 'it is not the velvet slipper that can cure the goute, nor a crown of pearle that helpeth thy Migram.' He jeers the ploughman because he 'must now a dayes have his doublet of the fashion, with wide cuts, and his silke garters to meet his *Sib* on Sunday.' He vents his bitter gibes on the spendthrifts who 'turn their lands into laces and their patrimonies into gay coates,' till at length they are compelled to 'march under Sir John Hadland's colours, among the poore gentlemen of penmisse bench, and so are forced at last to act the King and beggar's part at one time, the King abroad and the beggar at home.' After some further expressions of contempt he proceeds in the following firm and indignant reproof.

"It must needs be a miserable thing for the creature to be abhorred of the Creator. Pride is and hath bene alwayes the forerunner of destruction; the consideration hereof should strike amazement into every one of our hearts, when we consider what thunder-bolts God hath shot out against this sinne, and yet what little amendment is to be found among vs? what losse of precious time is there among vs? yea, among the children of God in decking and adorning those carkasses which at last must be wormes meate? how many an houre is there spent in tricking and trimming of the body vpon the Lord's day, which might haue bene spent in prayer and meditation? But, alas, vnlesse their bodies bee trimmed and decked with costly apparell, and after a curious manner, they will not be seene at church. These come to humble themselves in pride, as the oppressor cometh to aske mercy with cruelty; brane land-lords, and land-ladies which weare about them such cruell rents, as rend husband, wife, and children all to peeces: such come to

keep holy the Sabbath day with propriety, to give up their bodies as a living sacrifice to God, by fashioning themselves unto the fashions and colours of the world, sometime blew, sometime yellow; sometime all body, sometime no body, as if they liked all fashions coming that which God hath given them."—pp. 201—203.

The following passage conveys a severe censure on the fastidious hearers of the days of Mr. Edmund Cobbes, and may possibly give a salutary hint to persons of the same class in the present times.

"But because all men in generall hunt after praise, and he is no-body now a-days that cannot soare aloft, therefore schollers are forced to stretch their wits, and set them vpon the tenters, to please the intoxicated multitude; and to waste their braines, and hazard their health, and many times indanger their soules, to satisfie the curious eares of many fantastickall hearers, which will be pleased with nothing else but nouelties: such take great delight to come to sermons, but not as schollers to learne, but rather as iudges to controule, being now grow so curious in their owne conceits, that it is easier for a cook to please a hundred mens pallates, then for a preacher to order one sermon to please a dozen hearers. Some must needs know what God did before hee made the world; another, who was *Malchisedech's* father;

another, whether he shall meet his old friends and companions in heauen which might tell him of his merry conceits; such a one would needs know what he shal do in heauen before he hath learned the way how to come thither; another, he is content to come to church to heare his minister, but alas, he growes weary quickly, and out of heart, his minister speakes no Latine, nor Greeke, and so he thinks it is lost time to heare such a homely sermon. But alas, poor ignorant soule! if thou wert condemned to die, thou wouldst be glad to heare thy pardon read vnto thee in plain English without any other curious matter, but thy Princes hand to ratifie it; but now God must send thee thy pardon, and set it forth in such eloquent words as may best please thee, else thou wilt haue none of it, as if God were bound to saue thee a condemned slaue, and to feed thy cares with fine speeches."—pp. 228—231.

At the same time our worthy author is impartial, and warns preachers that "they use not their mouthes to spruce inkhorne termes, and swelling wordes, bumbasted with the flockes of sundry languages, as *Cleantes* and *Chrysippus* did in their painted rhetoricke, which that wise heathen hath so sharply rebuked; hereby they show themselves good nurses for vanity, but step-dames for vertue."

## ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

*The Root of all Evil; a Sermon on Covetousness, preached at the Monthly Lecture of the Pimlico, Chelsea, and Brompton Association, &c. &c. By R. H. Shepherd, &c. &c. Hatchard. 1s.*

The sin of covetousness is so opposed to the spirit of the gospel, so insinuating in its nature, and so fatal in its results, that the great teacher of Christianity has classed it among the most hateful and destructive of vices. In a commercial country the temptations to its indulgence are so powerful and numerous, that its frequent exposure, both from the pulpit and the press, becomes a matter of im-

portant ministerial duty. The sermon before us, as applicable chiefly to that view of covetousness, in which the rich are implicated (for it is the vice of the poor also), is well calculated to expose the utter incompatibility of such a disposition with a genuine profession of Christianity. The author has taken commendable pains both to be plain and to be faithful. If success depended upon the array of powerful reasons, earnest exhortations, and scriptural authorities, we might congratulate Mr. Shepherd on having raised an effectual barrier of thorns and briars around the brink of this dark and fatal gulf. But unfortunately the vice he so justly reproves, is too



common in the religious world, to allow him to hope that his sermon will become popular. Yet, on this very account, we deem it our duty to commend it strongly to general perusal. The text is taken from Luke xii. 15. The author first describes the Sin of Covetousness—2dly. States some of its Effects—3dly. Enforces the Caution of the Text—and 4thly. Directs his hearers to some remedies. There is much useful and interesting matter in the sermon, brought together from various sources. We regret, however, to notice some grammatical and typographical errors, which, we trust, the author will soon have an opportunity of rectifying, by the demand for a new edition.

*The History and Conversion of the Jewish Boy.* 12mo. Booth, Duke Street, Manchester Square.

THE scene of this tale is laid about the middle of the last century, when a Bill passed the British Parliament, for the naturalization of the seed of Abraham; but which gave rise to much popular clamour, and was repealed the same year in which it had passed. In this state of the public mind a venerable and learned Rabbi, at the age of eighty, who with his grandson resided in Sussex, is exposed to insult and outrage. He flees from his abode, and directs the lad to meet him at Lewes. The youth on his way falls in with a kind-hearted Irishman, servant to a gentleman at Lewes—when the two travellers arrive at Lewes, they find the old Rabbi beset by the populace, and in danger of being stoned to death. The Irishman and young Jew boy interfere, but the old man is not rescued until the appearance of the Irishman's master, a gentleman, who is an advocate in parliament for the Bill of Naturalization. The old man and boy are taken to this gentleman's house, where, through the injury the old Rabbi had received, he is compelled to remain for some days. During this time the son of the host, a pious young gentleman just returned from the University, engages in controversy with the Rabbi and his grandson. A deep impression is made in the Jew boy's mind,

and ere he leaves the hospitable house of Mr. Williamson, he is convinced that Jesus is the true Messiah. After the recovery of the Rabbi, they proceed on their journey, to meet in a midland county the daughter of the old man, and mother of the youth. Soon after the Rabbi dies; the Jewish boy professes Christianity, and his mother embraces, though not very ardently, the same faith. To avoid the persecutions of their brethren, they flee to Frankfort, where they experience much trouble, and from whence the young Jew maintains a pious correspondence with the son of Mr. Williamson. Here the story unaccountably ends. There is little either of ingenuity or skill displayed in the construction of the tale; though from the novelty of the fiction it is not without interest. The volume is adapted for youthful reading, and may excite compassion for the blinded descendants of Abraham.

*The Necessity and Advantage of Sabbath Schools, exemplified in the Life of David Bain, who died in Alexandria, the 16th of March, 1822, in the 15th year of her age.* Price 4d. London: Nisbet. 1822.

WE have been uncommonly interested by this striking exemplification of the efficacy of Christian instruction. A little vagabond, scarcely ten years of age, destitute of mother, and abandoned by his father, is taken into a Sunday school, makes considerable proficiency in useful knowledge, from a breaker becomes a sanctifier of the Sabbath, and adorns in all things the gospel of God his Saviour. Nor is this signal work of grace abated in its energy; it stands the awful test of a dying bed; stretched on the couch of disease and pain, young David Bain is a witness to the soul-supporting power of the truth as it is in Jesus; patience, humility and faith, are exemplified in his words and demeanour, and his end is peace and joy in believing. Much impressive exhortation and application is mingled with the statement of these facts, and on the whole we have seldom been more interested than



by the perusal of this well-executed little memoir. We recommend it the more earnestly, as its profits are to be applied to benevolent objects. It may, perhaps, be expedient to say, that Alexandria is the name of a village in Scotland.

*Anabeta; or Pocket Anecdotes, with Reflections, designed as an agreeable Companion for the social Circle. By the Rev. James Churchill. Price 6s. 6d. London: Cox and Son. 1822.*

THERE is a considerable variety of useful and entertaining matter in this little volume, which might, however, have been improved by a somewhat greater severity of selection. An extract or two will give a much more distinct notion of the nature of the compilation than any comment of ours could do.

"The pious mother of an unworthy son, whose misconduct had brought her near to death, by a gradual decline, sent for him to her bed-side, and addressed him in this remarkable language, 'my dear Charles, how tenderly I have loved you, is but too evident, from the state to which you see me reduced; and so long as I remain in this body, I shall not cease to love you, and to pray for you, with all a mother's anxiety; but the period is approaching, when I shall hear the sentence of even your condemnation to eternal destruction, with a majestic composure, and an entire complacency, arising from a feeling identified only with perfect purity, and infinite rectitude.'

"Probably the mother lived not, to see the 'permanent change of character,' which ensued.

"Could 'sorrow and sighing,' enter that world, where they are ever 'done away,' what more likely to produce such painful feelings, as the recollection, that the conversion of the soul to God, arose, instrumentally out of having first broken a mother's heart. Let young people anticipate, what that sense of future misery must be, that is mixed up with the powerful ingredient of disobedience to parents."—p. 94.

Immediately succeeding this, is the following anecdote of the celebrated Ganganelli, under the title of 'the Anticipation.'

"Ganganelli, one of the popes, is said to have exclaimed, under the pains of his last illness, 'I am going into eternity, and I know for what.'

"That is more than many can say, and more than many wish to be able to say."—p. 95.

Mr. Churchill mistakes the meaning of this expression. It was retrospective instead of anticipating; and merely conveyed the suspicions of Ganganelli, that he had been poisoned, in revenge for his consent to the dissolution of the order of the Jesuits.

*Sketches of Sermons, preached to Congregations in various parts of the United Kingdom, and on the European Continent. Furnished by their respective Authors. Vols. 2 and 3. Price 8s. London: Holdsworth. 1822.*

THE first volume of these sketches has been so long before the public, and has met with such general acceptance, as to release us from the necessity of saying any thing more, than that these volumes in continuation are marked by the same spirit, and distinguished by the same substantial excellence. One hundred skeletons, not mere bone, but with a respectable allotment of cartilage and muscle, are compressed into this cheap and portable form.

*The Fallacy of Infidelity.—Memoirs of Mrs. Elizabeth Brooker, late of Alfriston, Sussex, who died 7th August, 1820, aged 31 years. To which are added, brief Extracts from her Diary, and devotional Papers; together with Observations and Addresses to various Characters. By her bereaved Husband, Charles Brooker. 12mo. London: Westley. 1822.*

THESE Memoirs contain a brief sketch of the life and character of a pious and exemplary female. It adds one to the many similar evidences of the admirable effects of Christian principle, and the animating realizations which visits the Christian's dying bed. At the close are useful addresses to the Reader—the Young—Parents—Church Members—Lukewarm Professors—Relatives—Persecutors—and to Infidels.

## RELIGIOUS INTELLIGENCE.

## I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

## CUMBERLAND.

(Continued from p. 389.)

**PENRITH Presbyterian Meeting-house.**—**ROGER BALDWIN** was ejected from the church of this town, on the restoration of King Charles II. and appears afterwards to have retired into Lancashire, where he continued to preach the Gospel to the end of his days. Calamy says, he was "a solid scriptural preacher; a judicious divine; one of good parts, and an agreeable temper. After preaching at Monk's Hall, in Eccles, near Manchester, acceptably, for many years, he died there, June 9th, 1695, aged 70. **JAMES COXINGHAM**, A.M. who received his education in the University of Edinburgh, was first settled at Penryn, and removed thence to Manchester in 1700, where he held a pastoral charge, and occupied a professor's chair.

It appears from the register of Parkhead, that **Mr. THOMAS ANDREWS** was minister of Penrith in 1701: and in 1715, **Mr. PETER SEDDON**, who soon afterwards removed to Cockey-moor, in Lancashire. He was succeeded by **Mr. WILLIAM WILSON**, who was succeeded in 1729, by the **Rev. SAMUEL THRELKELD**. The first meeting-house appears to have been erected in the time of **Mr. Wilson**. **Mr. Threlkeld** removed to Halifax, in Yorkshire, about 1744, and was succeeded by the **Rev. SAMUEL LOWTHIAN**, a native of Penriddock, and pupil of **Dr. Caleb Rotherham**, of Kendal. Both **Mr. Threlkeld** and **Mr. Lowthian** were united in marriage to females of the name of **Cookson**, whose family had materially contributed to uphold the cause at Penrith. The latter removed to Newcastle about the year 1748 or 1749, where he continued nearly 30 years. About 1750, the **Rev. EDWARD BUNCLE**, a minister of the church of Scotland, resigned the living of **Kirkmahoe**, near Dumfries, and accepted the charge of this church and congregation, which he held for upwards of 20 years; after which he returned to Scotland about 1771 or 1772, and was succeeded by the **Rev. JOHN HONYMAN**, a Licentiate of the Church of Scotland, who was ordained here, Aug. 29, 1772, and died March 29, 1783, deeply lamented by his hearers, his widow, and three fatherless children. The **Rev.**

**JAMES BROADFOOT**, from Dumfries or its vicinity, also a Licentiate of the Scottish Church, was ordained over the church and congregation of Penrith, on the 17th September, 1783, as the successor of **Mr. Honyman**, and died unmarried, August 15, 1787. During his ministry a new meeting-house was erected, which was opened in 1784. The **Rev. RICHARD PAXTON**, also a native of Scotland, but last from Parkhead, succeeded **Mr. Broadfoot** in February 1795, and in 1791 removed to the parish of **Tindergarth**, near **Locherby**, North Britain, in which he is still minister. His immediate successor was the **Rev. Mr. McChonochie**, who officiated but for a short time, and was followed by the **Rev. Henry Thomson**, D.D., who came from the neighbourhood of Edinburgh, and was ordained December 18, 1799. He is still minister of this congregation.

**PENRITH New Chapel.**—Of the origin of the congregation which meets in this place, the following account has been given. (Third Report of the North Congregational Union, p. 10.) "The commencement of this interest arose from the very declining state of religion in the old meeting-house. The pious and respectable part of the people had for some time been dissatisfied with a ministry that was unattractive and inefficient, and witnessed with painful regret the diminution of attendance on public ordinances. They respectfully advised and remonstrated, but all in vain; and unfortunately the difficulties in accomplishing the desired change, proving at that time insuperable, they were induced to withdraw. The separatists made known their situation to the neighbouring churches, and requested the services of their ministers, which were occasionally granted, after a due investigation and general approval of their proceedings. About the beginning of 1815, a school-room was registered for the purpose, and a numerous congregation attested the good will of the inhabitants to the infant cause. This place shortly afterwards, with **Temple Sowerby**, and other villages, formed an important itinerant station. In 1819, a larger and much more convenient house for meeting was procured; a Sunday school was established; and there appears every prospect on the establishment, of a pro-

dent devoted minister, of a flourishing and well supported cause."

PENRUDDOCK, a large village in the extensive parish of Greystoke. Mr. John Noble of this place, who is mentioned at p. 385, as a deacon of Mr. Gilpin's church, united with several other young men of high esteem in the church, in setting up the exercises of religion in their families, by prayer, praises, and reading the Scriptures morning and evening, and teaching their households. Upon the removal of Mr. Gilpin from the parish church, in consequence of the King's restoration, 1660, those of the parish-  
 towners who valued the Gospel, assembled at Penruddock, in the house of Mr. Noble, the deacon there, still to enjoy Mr. Gilpin's ministry; but a short time after this he went to Newcastle, where he spent the remainder of his life, confining his valuable and successful labours for several years. Soon after his departure, the church here called Mr. ANTHONY SLEIGH, from Durham College, who became their minister, and continued here about 40 years, enduring much hardship in his endeavours to feed his flock, and enjoying but slender encouragement in the prosecution of his ministry. "Their meetings," says Mr. Rattray in his communication, "were held mostly in the house of John Noble, and sometimes under covert of the night, as Christ's immediate disciples had sometimes done, through fear of the angry Jews; and as the primitive Gentile Christians did, that they might escape the fury of their pagan persecutors. And now John Noble was called to bear new trials, being confined, with some other of the servants of Jesus Christ, for six weeks in Carlisle jail. He was often heard to say, even to the day of his death, that in his imprisonment he had much spiritual comfort and satisfaction, and that those sharp times were made the best days to him, and were improved for searching his heart, and examining his past life; but altered not his judgment as to the cause he had owned and suffered for. He was afterwards informed against, as holding a conventicle in his own house, of which he was convicted, and the fine levied by distress; but this triumph of the wicked over him was short, and by him endured with patience, while some of them died in sorrow for it."

"John Noble and those who suffered with him in the cause of Christ, went on their way rejoicing, that they were counted worthy to suffer for his name's sake, who had died that they might live happy when they got beyond the suburbs of mortality, in the mean time exercising themselves to have a conscience void of offence towards God and man, that no one should have any thing against them,

except in the matter of their God; and in doing good to all men as they had opportunity."

"As a further proof of the piety and devotion of Mr. Noble, he, in times so disheartening to nonconformity, and when its ministers could scarcely find bread or rest, perceiving the need of a succession of faithful pastors, devoted a son to the service of Christ in the ministry; and bred him thereto in the best way that he could afford, declining, for conscience sake, the favour which was then offered to him by a kind neighbour, Dr. S. H., since Vice-Chancellor of the University of Oxford, of a presentation in Queen's College. A few years afterwards he devoted another son in the same way, and supported him through his academical studies. And was not this worthy of a conscientious dissenter, to take such steps to preserve the truth and cause which he had owned? Those that think God approves them in nonconformity ought to maintain it till the causes thereof be taken away. But the constancy of this eminent man did not degenerate into bigotry, for on just occasions he paid respect to, and received courtesies from several of the Bishops of Carlisle at Rose Castle, and in times of need would attend the ministry of the best of the parochial clergy, as well as of dissenters of other denominations, whom he would honour for their work sake. It may not be improper here to observe, that by the associations which had been formed in the county of Cumberland, in the time of Dr. Gilpin, the names of needless distinctions among the dissenters had been buried. Dr. Gilpin had well armed his people's minds against such follies, and when an union or necessary coalition of Presbyterians and Congregationalists was endeavoured, in 1690, the good Doctor was as forward as any man to promote it. That motion was surely of God, and will be more thoroughly pursued when men are more taught of God."

In 1672, after King Charles had taken liberty, without law, to allow the dissenters to erect meeting-houses, Mr. Noble erected a tabernacle near his own house for the more decent and commodious worship of God; and in about twenty years after the above date gave the ground upon which the present chapel stands, which it would also seem was built by him and his friends about the time of his death, March 14th, 1707-8. The meeting house was conveyed into the hands of Trustees on December 23d, 1712."

The Rev. Anthony Sleigh, M. A. died on the 13th of June 1702. He is described by his contemporaries as a worthy, pious, and reverend divine; and

Dr. Calamy has given the following interesting account of him. "He was a candidate for the ministry, when the Bartholomew Act took place. He was educated in a private academy at Durham, and took his degrees at Edinburgh, anno 1660. He preached occasionally in the public churches of Cumberland and Westmorland till 1662; and then was a nonconformist, and silenced, though he could not be said to be ejected. After some time he fixed among Dr. Gilpin's old hearers, and was solemnly ordained to the ministry. He continued among them all the time of King Charles's reign, performing the various duties of his ministerial function with great faithfulness; notwithstanding all the discouragements he laboured under, both from the government and from the people. He was twice imprisoned for his preaching, and once (while he was in confinement) thrown into the dungeon for praying with the prisoners. As soon as he was set at liberty he returned to his people, and preached to them in the night time, when he could not have any other opportunity for it. For twenty years together, he had not above twenty shillings a year from his people. He continued with them after the toleration, though he wanted not invitations to more profitable stations. But such was his love to his poor flock, that nothing could separate him from them but death. Towards the latter end of his time he was severely afflicted with bodily distemper, which he endured with Christian patience, till God called him to his rest, anno 1702. In the whole of his life he was regular and blameless to such a degree, that the worst of his enemies could not sully his reputation in the least. He was a man mighty in prayer, and of a meek peaceable disposition, not loving to be embroiled in the controversies of the times, though he was able and ready to give a rational account, both of his faith and practice, to all Christian inquirers."

To Mr. Sleigh succeeded the Rev. SAMUEL AUDLAND, who, in 1707, preached and published a funeral sermon for the excellent Deacon and founder of this dissenting congregation already mentioned, Mr. John Noble. The names of Mr. MITCHELL and the Rev. JOSEPH DODSON occur in succession after that of Mr. Audland as pastors of this church; but without any intimation as to the time when they first took charge of their ministerial duties, or when they quitted them. Mr. Dodson was minister in 1712. The Rev. JOHN HELME, sen. appears to have succeeded him, and was minister from about the year 1741 to 1750, when he went to Lancaster. The Rev. RODGER DICKINSON succeeded Mr. Helme; but left Penriddock in 1755;

The Rev. JAMES BIGGAR laboured there for some time in 1757, and till the year 1760, when he removed to Keswick. The Rev. TIMOTHY NELSON supplied his place from March 1761 to June 1763. In the autumn of the latter year Mr. SMITH came to Penriddock, and occupied the pulpit for about three months. In the autumn of the following year Mr. MONCRIEF, a native of Scotland, commenced his labours among the people, and continued them till June 1771, when he became superannuated, and returned to his native country. During good part of the years 1771 and 1772 the pulpit was occupied by the Rev. JOHN HONYMAN, who came from Aberdeen, and quitted this place for Penrith. In the autumn of 1773 the Rev. and much beloved DAVID JOHNSON, also from Scotland, commenced his labours here, and continued them till 1778, when he returned to his native country, in a bad state of health. From 1778 to 1780 the pulpit was occupied by the Rev. THOMAS MORESHY, and he was succeeded, in 1781, by the Rev. ROBERT POTTS, who died in 1806. After his decease the congregation was supplied for about two months by the Rev. JOHN COCKBURN, a native of Scotland, to whom succeeded Mr. BEATTIE, who went out as a Missionary in the Duff, upon her second voyage. This vessel being captured he returned to England, and resumed his charge at Penriddock, where he did not long remain, in consequence of his having embraced the principles of the Sandemanian Baptists. The Rev. ANDREW RATTRAY, who was educated at the late academy of Messrs. Haldane, in Edinburgh, and officiated a short time at Annan, succeeded Mr. Beattie at Penriddock in June 1812, and continues to the present time his connection with this venerable congregational church. He has occasionally endeavoured to rouse the public attention to vital godliness, by village preaching and the institution of Sunday schools; but in those exertions he has experienced some discouragement, from the want of a more cordial and active co-operation on the part of the people with whom he is connected; notwithstanding that the neighbourhood presents a very extensive and important station for Home Missionary exertions.

PLUMBLAND.—GAWIN EGGLSFIELD, the ejected Rector of this parish, was related to a distinguished family of that name, whose ancestor, Robert Egglsefield, is celebrated as the original founder of Queen's College, Oxford. Gawin's conduct at College reflected no honour on his relationship. (Hutchinson, vol. ii. p. 291.) Nor does he appear to have been afterwards careful in maintaining his moral and christian reputation. The following

notices of him appear in the already quoted "Register of the church at Cockermouth."

"This day (August 4, 1652,) brother Gavin Eaglesfield was admonished by the church for having been overseen in company, to the scandal of religion and the reproach of the ways of God."

"The same day (7th of the first month 1656,) our brother Eaglesfield, of Plumbton, in regard of a foul miscarriage, whereby the mouths of wicked men were opened, and in regard that he had been so often dealt with formerly, for many miscarriages, the church, upon advice with other churches and godly brethren, laid him under the sentence of excommunication, thereby to make him lye low before the Lord, and to try the truth of his professed repentance with tears at that time."

"In the month of April this year (1656,) Mr. Eaglesfield was freed from the censure laid upon him some months before."

"February 13th, (1669,) being the Lord's day, the church met at the house of their pastor in his absence, when Mr. G. Eaglesfield, a brother in the church, preached twice, once from 2 Peter i. 10. and then from Jeremiah xxxi. 33."

His name occurs again, however, in the year 1671 and 1672, as having undergone the discipline of the church, and it is lamentable to state that the last mention of him was on March 4, 1678, where he was "again reproved by the church at Cockermouth, and promised amendment."

PLUMBTON and SALKELD.—These places are not far distant from each other, and have usually been supplied by the same minister. The meeting-houses at Great Salkeld and Plumbton Street were erected more than a century since; after which some members of the united congregations of these places, left, by their last wills, small sums to be lent out at interest, towards the maintenance of their minister, and his successors in office. These several sums amounted to about £30., at the time when the Rev. Dr. JAMES RICHIE, who was minister in the years 1752 and 1753, travelled through several counties in the kingdom, collecting money to repair the two meetings. After

the necessary repairs had been performed, and the expences defrayed, there remained an overplus of £60. which was added to the original stock, and a field, containing two acres seventeen perches, purchased therewith, which is now let for £5. 5s. per annum. This is stated to be all the property which properly belongs to the two meetings, the congregations of which are small, and the ministers have therefore some allowance from funds in that vicinity.

The following is a list of the ministers of these united places, as it has been communicated to us; but without the dates of their respective entries upon, or relinquishment of their connection with these churches. The Rev. Messrs. RICHARD RIGBY, JAMES CROSSLAND, J. ALDERSON, JOHN WHITESIDE, JOHN HELME, jun., JAMES RICHIE, JAMES M'MILLAN, THOMAS LOWTHIAN, and TIMOTHY NELSON.

About the year 1781, a clergyman of the establishment, the Rev. ISAAC SLEE, who held the chapelry of Plumbton; gave an honourable proof of the power of conscientious conviction, by resigning his chapelry, and joining the *Antipædobaptist* Society at Broughton, in this county. He was afterwards settled at Howorth, in Yorkshire, where he died, January 13, 1784.—(See Memoirs of the late Dr. Fawcett, p. 246, note.)

RAVENGLASS—a small sea port town in the parish of Muncaster. Under the auspices of the Sunday School Society at Whitehaven, some encouraging hopes are entertained that the Gospel will be introduced into this place; the inhabitants of which have, from its contiguity to Bootle, had frequent opportunities of hearing the Gospel there, but possess no regular place of worship of their own.

SALKELD.—See under Plumbton.—The usual residence of the ministers of the united chapels of Plumbton and Salkeld is at this place. Mr. George Benson, a biblical writer of some eminence, was also a native of this place. He died minister of Crutched Friars Meeting-house, London, April 6, 1762, aged 63.—(Hutchinson, vol. i. p. 284—287.)

(Cumberland to be concluded in our next.)

## II. MISCELLANEOUS.

*Wilts Association.*—The next half yearly Meeting of the Wilts Association will be held on Wednesday the 16th of October, at the Meeting-house of Rev. Mr. Fleming, Bradford. Agreeably to the rules of the Association, the morning service will be devoted to an improvement of the premature removal of the late Rev. Isaac Tuser, pastor of the church in

Rook Lane, Frome. The Rev. J. P. Allen, of Warminster, will be the preacher on that occasion.

*Durham and Northumberland Association.*—A meeting of the Association of Congregational Ministers of the counties of Durham and Northumberland was held at Darlington, on Monday and Tuesday the 9th and 10th of September. On the



Monday evening the Rev. W. L. Prattman, of Barnard Castle, preached from Numb. x. and the latter part of the 29th verse. "Come thou with us, and we will do thee good," &c. In the afternoon of Tuesday a public meeting of the Association was held, (Rev. C. Gollop in the chair,) when the Rev. Messrs. Prattman, Williams, Nicol, Lewis, Ivy, Gibbs, and Stowell severally addressed the meeting, and forcibly urged the necessity of greater exertion for diffusing the Gospel in the counties of Durham and Northumberland. The Rev. R. Gibbs, of Newcastle, preached in the evening from Zechariah iv. 6.

The congregations were numerous and respectable, and the whole services peculiarly interesting. It is hoped that the commiseration and zeal, excited in the ministers and churches for the unenlightened parts of these two counties, will induce many Christian friends to come forward and give their support to this Association.

*Anniversary of Idle Academy.*—On Tuesday, June 18, the examination of the Students in this Academy took place, which occupied the whole of the day, and furnished to their examiners the most satisfactory evidence of the very considerable attainments they had made. Being distributed into five classes, they read in Latin portions of Cornelius Nepos, Cæsar, Virgil, Cicero, Horace's Odes and Art of Poetry; and in the Annals of Tacitus, his description of that conflagration of Rome, which Nero laid to the charge of the Christians. The Senior Class had during the year read in this author the Life of Agricola, the Manners of the Germans, and the fifth Book of his History, as far as it relates to the Jews. In Greek, passages in Plutarch, Xenophon, Lorginus, and the fourth Book of Homer's Iliad. In Hebrew, the 42d chapter of Genesis, the 33d chapter of Ezekiel, and the 41st chapter of Job. In Syriac, the 25th chapter and part of the 10th of the Gospel of Matthew. The fourth Class had read the greater part, and the fifth the whole of the Chaldee in the original Scriptures.

On the following day the General Meeting of the Subscribers was held in the adjoining Chapel. When the Rev. James Scott, of Clapheaton, had commenced with prayer, three of the Students delivered *Essays*—Mr. C. Holgate on the Claims of Divine Justice; Mr. Holroyd on the Superiority of the Christian Dispensation above the Legal Economy; and Mr. Parsons on the Intellectual Progress of Finite Beings. After which the Rev. T. Scales, of Leeds, gave the Students a serious and solemn address, and concluded with prayer. On forming the Meeting for business Mr. Holland was

called to the chair, the Report was read, and several resolutions were moved, and appropriate speeches made by the ministers present. In the evening the Rev. R. W. Hamilton, of Leeds, closed the interesting exercises, services, and proceedings of the Anniversary with a discourse, addressed to an attentive audience, with his accustomed ability.

During the half year preceding Christmas there were sixteen Students in the Academy, and afterwards fourteen till Midsummer. In the course of the year six have finished their academical studies, and gone to labour in their Master's vineyard. Mr. Aspinall has settled at Grawington, and Mr. Blackburn at Eastwood. Mr. Holgate has been stationed at Prescott, and Mr. Holroyd at Woolton, both places near Liverpool. Mr. Parsons has accepted an invitation to York, and Mr. Turner another to Great Driffield.

The present circumstances of the Institution are encouraging; public patronage has increased in its favour, and every returning year seems to brighten its prospects of support and usefulness.

#### BURYING PLACE AT MANCHESTER.

We are occasionally compelled to lament the restrictions imposed on us by our contracted limits, and by the necessity of compliance with certain rules suggested by our experience of the public taste; but we have seldom felt more regret than in the present instance, when with ample materials for a detailed and argumentative *exposé*, we can only assign a brief space for the meagre outline of an important statement.

Much inconvenience has been for many years sustained by the dissenters in the town of Manchester from the non-possession of a place of common right in which they might deposit their dead without submitting to an imposed ritual. After many ineffectual efforts a more successful exertion was made; and on the 10th of November, 1820, a meeting was held and a provisional Committee of fifteen appointed. Mr. Richard Roberts was nominated Treasurer, and Mr. George Hadfield, Secretary. In consequence of public advertisement several tenders were made, but ultimately a parcel of land offered by Messrs. Sharpe, Eccles, and Cricke, containing 21,744 square yards was purchased at the price of £4000. and the full amount was raised in fourteen days by shares of £10. each. The capital was limited to 600 shares which were rapidly bought up, though no single proprietor was permitted to possess more than fifteen. The land purchased was free simple of inheritance, and situate in Chorlton Row, between Maskell Street



and Plymouth Street, fronting Rusholme Road. It was opened as a burial-ground on the 16th of May, 1821, when the remains of Mrs. Martha Wood, wife of Mr. James Wood, were committed to the earth; a deputation from the Committee attended the funeral, and the Rev. Samuel Bradley, minister of the Independent Church, meeting in Motley Street, delivered an excellent address, which we propose inserting in our next number.

A foot way which crossed the site was found to be so serious an inconvenience, that application was made to the proper authority to procure its removal. Two magistrates, Col. Sylvester, and James Norris, Esq. viewed the ground, and made an order to stop the path, which was confirmed at the Quarter Sessions. The conduct of these gentlemen is represented as highly liberal and courteous.

May the 1st, 1821, the property was conveyed to 30 trustees by a deed, of which a copy lies before us, and which appears to be drawn with an accuracy that precludes all misconception or malversation. In this instrument, it is expressly provided, "that the burial of the dead in the said cemetery, shall be performed with such funeral rites and ceremonies, or without any rites and ceremonies, and with or without the attendance of such minister or ministers, or other teacher or teachers of religion, and in such manner in every respect as the friends or relatives of the deceased shall choose. Provided always that any such burial be performed in a decent and solemn manner, and do not take up an unreasonable length of time."

"That no religious books be provided by the Institution, except one or more copy or copies of the Old and New Testament, which shall be of the authorised version, and without note or comment; but the ministers or other persons attending any burial, may bring with them and use such book or books as they shall think proper."

February 28th, 1822, the first annual meeting was held, and fully attended. The Rev. W. M. Walker, from Preston, was appointed Registrar, and efficiency was given to the other arrangements respecting the business of the Institution.

Such have been the proceedings relative to a highly meritorious plan, whose promoters have been, we believe, the first to enter on a course which we trust the Dissenting body will not be slow to follow in all cases where a crowded population renders it difficult to pro-

vide distinct accommodation. We are happy to learn that the shares are at a considerable premium, though such a circumstance was by no means in the contemplation of the original proprietors.

*India.*—It must gratify every friend to the progress of human reason to learn, that notwithstanding the difficulties so long considered insuperable, a glorious change is effecting in British India. The free press of Calcutta has operated powerfully in reforming the most inveterate and revolting abuses. The effect of seven native presses at work in that great city, has been to triumph over Hindoo superstition in its strong hold. During the last festival of Jugannaat, there were so few pilgrims present, that they were unable to drag the car. The Brahmins called in other aid, but no devotee could be persuaded to sacrifice himself to the idol. They now talk of removing the Rath to a more central situation. The wily priesthood have sagacity enough to perceive, that they must remove the theatre of their sanguinary superstition beyond the sphere of a free press, or that the bigotry of thirty centuries will disappear. To the glory of our Indian administration, a large portion of the population of Bengal are receiving the rudiments of an improved system of education, while thousands of elementary works are circulating throughout our empire. Even Hindoo women, against whom widowhood, and consequent burning alive, are denounced for learning the alphabet, and who must not read the Veda, under pain of death, have placed their daughters at the public schools.

It is with grief that we announce the death of the Rev. Henry Knight, upwards of 30 years the exemplary pastor of the Independent Church at Yelvertoft, Northamptonshire. On the Sabbath preceding his death he preached with his usual energy and feeling in the Rev. W. Scott's meeting at Rowell, and returned home on Tuesday in apparent health. On Thursday the 12th inst. having retired to his study, he was soon afterwards found extended on the floor a lifeless corpse. He was in his 53d year. He has left a widow and a large family. The last ceremonies of affection and respect took place on the 17th, when Rev. Walter Scott read a portion of Scripture, and engaged in prayer; the Rev. B. L. Edwards, of Northampton, delivered the funeral oration; and the Rev. Richard Hartley, of Lutterworth, concluded with prayer.

We hope to be able to present the public with a memoir of this valuable minister.

\* Bushillfields being the property of the Corporation of London.

## LITERARY NOTICES, &amp;c.

The Editors will feel obliged to Literary Gentlemen and Publishers for the communication of Notices (post paid) suited to this Department of the LONDON CHRISTIAN INSTRUCTOR.

## WORKS PREPARING FOR THE PRESS.

In the Press, and expected to be ready in a few weeks, a Catalogue of Miscellaneous Books, on sale by Mr. Rasher, of Reading, including recent purchases.

In the Press, and to appear in a few days, a second and much improved edition of Mr. Robert Stevens's Remarks on the Present State of Ireland; with an appendix of new matter, containing a brief outline of the System of Education pursued in the rapidly increasing Schools of the London Hibernian Society. This edition will be printed in an exceedingly neat, but at the same time cheap form, to encourage the friends of Ireland to distribute it gratuitously.

In the Press, a new edition of the Platform of Church Discipline, gathered out of the Word of God, and agreed upon by the Elders and Messengers of the churches assembled in the Synod at Cambridge, in New England, (America,) to be presented to the Churches and General Court for their consideration and acceptance in the Lord, the 8th month, anno 1649.

Memoirs of the Life of Mary Queen of Scots. By Miss Benger, Author of "Memoirs of Mrs. Hamilton," "Memoirs of John Tobin," &c. &c.

Journal of a Tour through the Netherlands to Paris, in 1821. By the Author of "Sketches and Fragments," &c. &c. In folio 8vo.

## WORKS RECENTLY PUBLISHED.

Just Published, a second and much improved edition of Mr. Shoveller's Plain Dialogues, designed to relieve from various difficulties connected with the doctrines of Predestination, Spiritual Inability, and Christian Perseverance, and the relation of the Law of God to the Believer, and to correct some unscriptural representations of those subjects. 1s.

On the best methods of promoting an effective Union among Congregational Churches, without infringing on their Independence; a Discourse preached before a Monthly Association of Ministers and Churches, on Sept. 5th, 1822. By John Morison, Minister of Trevor Chapel, Drompton. 1s. 6d.

Memoirs and Select Remains of an only Son. By Rev. T. Durant, of Poole, Dorset. Second Edition, in 2 vols. 12mo. 10s. 6d.

Short Discourses to be read in Families. By the Rev. William Jay. Fourth Edition, in 4 vols. 8vo. £1. 16s.

Walks in the Country, or Christian Sketches, of Scenery, Life, and Character; in Familiar Letters. Dedicated to the Directors and Friends of the Home Missionary Society. 3s. 6d. boards.

A View of the Present State of the Scilly Islands. By the Rev. G. Woodley. In one vol. 8vo. 12s. boards.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have been received this month from Rev. J. Turner—W. Scott—R. H. Shepherd—J. Blackburn—J. Bounsell—Morison—J. E. Good—Alexander—Davies—Higgins.

Also from Mr. G. Hadfield—Laicus—A Layman—R. K.—J. W.

Our Correspondent J. W. frequently furnishes us with valuable intelligence, but he must be aware that, unless confirmed by responsible authority, we can never make use of any information whatever.

The Criticism on Dwight and Campbell in our next.

Philippensis will appear in the November number.

We are again under the necessity of reminding our Correspondents that, although we are always obliged by information on the subject, all cases of Chapels opened are reserved until our Supplement.

The Reviewer of Hamilton's Codex Criticus requests us to say, that while writing the article, he had, for the moment, forgotten Dr. Boothroyd's meritorious Essay towards the correction of the Hebrew Text.

## QUERY.

Gentlemen,—If any of your readers, acquainted with the history of dissent in Kent, can refer me, through the medium of your Magazine, to a biographical notice of John Cave, Minister of the Church at Speldhurst and Pembury, in that county, about the latter part of the seventeenth century, it will be conferring on me a great obligation. He left behind him, (printed after his death,) a 12mo. volume on Primitive Religion. If no such biographical notice exist, perhaps some of your Correspondents can inform me whether he was a brother of the celebrated Henry Cave, author of the Weekly Payment.

Ovinia Insula,

MILN.